



A' LAM RASUL ALLAH AL- MUNZALAH 'ALA RUSULIH

THE SIGNS OF THE MESSENGER OF
ALLAH REVEALED TO HIS
MESSENGERS, PEACE BE UPON
THEM, IN THE TORAH, THE GOSPEL
THE PSALMS, THE QURAN, AND
OTHER SCRIPTURES, AND THE
PROOFS OF HIS PROPHETHOOD
FROM CLEAR EVIDENCES AND
OBVIOUS SIGNS

BY IBN QUTAYBAH AL-DINAWARI (D. 276 AH)
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The chains of transmission of the book and its narrations

Narrated by: Abu al-Husayn Muhammad bin Abd al-Wahid bin Muhammad bin Ja'far, known as Ibn al-Mu'addil al-Harari, from al-Ajurri, from Ibn Bakir al-Tamimi, from the author.

[And] Narration of Sheikh Abu al-Hasan al-Mubarak bin Abd al-Jabbar bin Ahmad bin al-Qasim al-Sirfi¹ - may Allah aid him - ...².

He heard it ...³ from Hamad bin Ali bin Abi ...⁴ al-Hibal ...

Heard by Muhammad bin Ahmad bin Abd al-Baqi bin al-Hasan bin Muhammad bin Abdullah bin Tuq - may Allah benefit him through it - Narration of Sheikh Abi Yasir Ahmad bin Bandar bin Ibrahim bin Bandar⁵, from Abi al-Hasan Ali bin Muhammad bin al-Hasan bin Qushaysh⁶, from al-Ajurri⁷

Listening: The venerable, scholarly Shaykh Abu al-Karam al-Mubarak ibn al-Hasan ibn Ahmad al-Shahrazuri, may Allah benefit him through it.

He heard all of this book from the eminent, unique scholar Shaykh Abu al-Karam al-Mubarak ibn al-Hasan⁸ ibn al-Shahrazuri, and his hearing was from Shaykh Abu Yasser, the brother of Thabit, with his mentioned chain of transmission to Abu...⁹, the esteemed leader Abu Mansur Mas'ud ibn Abdul Wahid ibn Muhammad ibn al-Husayn ibn al-Muqir¹⁰, Ibrahim al-Khabbaz, and Abu Mansur Muhammad ibn Mas'ud ibn Muhammad ibn al-Husayn al-Khayyat, and Abu Bakr Muhammad...¹¹, and Abu Zakariya Yahya ibn Ma'ali ibn Sadaqa ibn Umrani al-Aqouli¹²,

¹ Musis, died in the year (500 AH), al-Wafi bi al-Wafayat (172/6).

² Written on the top right of the cover page: "... His handwriting is Yusuf bin Abd al-Hadi".

³ Not clear in the original.

⁴ "Drew it al-Himum", and I did not find him in biographical dictionaries.

⁵ Died in the year (497 AH), al-Wafi bi al-Wafayat (172/6).

⁶ In the manuscript: "Muis", "Tarikh Baghdad" (100/12).

⁷ As it is in the copy. [127]

⁸ Blurred in the original.

⁹ Blurred in the original.

¹⁰ Blurred in the original.

¹¹ Blurred in the original.

¹² Died in the year 598 AH, "Tawdih al-Mushkil" (74/3), "Takmilat al-Ikmal" (459/2), "Ikmal al-Ikmal" (397/1), "Tarikh Irbil" (102/1).

and Ibrahim..., and Tamim ibn Sulayman ibn Ma'ali al-Abbadi¹³, and Abu al-Ma'ali Nasr Allah ibn Salama ibn Salim al-Hayti¹⁴, and that was by the reading of Ahmad ibn Salih ibn Shafi' ibn Salih... al-Jili¹⁵. He heard... and heard from the first transmission to...

Shaykh Abu Yasser Ahmad ibn Bandar ibn Ibrahim ibn Bandar informed us, by reading to him at his house...¹⁶, and I was present listening to him, he said Abu al-Hasan Ali ibn Muhammad ibn al-Hasan ibn Qushaysh informed us, in the month of Rabi' al-Akhir in the year four hundred and thirty-five.

He heard all of it and some parts consecutively¹⁷, and he heard the first and third sessions.

The Third Session: Shaykh Abu Abdullah Al-Hajir Muhammad Al-Bahani, and Abu Mansur Ahmad bin Muhammad ibn Yahya, and Abu Saleh Al-Mubarak Ali bin Ahmad...¹⁸

¹³ Died in the year 590 AH, "Majma' al-Adab fi Mu'jam al-Alqab" (106/1).

¹⁴ Died in the year 597 AH, "Tawdih al-Mushkil" (478/1), "Ikmal al-Ikmal" (397/1).

¹⁵ Died in the year 565 AH, "Tarikh Baghdad wa Dhuyulihi" (106/15).

¹⁶ Blurred in the original.

¹⁷ Unclear, perhaps then completed.

¹⁸ In paper (123): Reading was completed, praise be to Allah, and Shaykh Ibn al-Mukhtar and al-Hijazi and al-Rassi and Abu Mansur and Abu Bakr Yahya and Abu al-Fath and Yahya Ma'ali and Nasr Allah and Abu al-Maali al-Ghir, and it was clarified for them: al-Fath.

In paper (124 B): They heard Saba' Abdul Wahab.

In paper (138 A): The final reading of al-Balag reached, and they are Abu al-Hasan al-Khazin, and Abu al-Fadl, and Shaykh Abu Muhammad ibn Sahwan and Abu al-Maali al-Ghir, and it was clarified for them: al-Khazin. And Abu Bakr al-Sadr and Abu Mansur and Ibn Zakariya al-Dakhuli and Yahya and Ibn al-Maali Yahya bin Sulayman, and Ali bin Talib... In paper (145 B): The reading was completed, Abdul Wahab told us.

In the name of Allah, the Most Gracious, the Most Merciful

Introduction

Shaykh Abu al-Hasan al-Mubarak ibn Abdul-Jabbar ibn Ahmad ibn al-Qasim al-Sarraj¹⁹ told us – (he had heard it) read to him and he acknowledged it – saying: Abu al-Hasan Muhammad ibn Abdul Wahid²⁰ ibn Muhammad ibn Ja'far, known as Ibn al-Muaddal al-Hariri²¹, told us – (he had heard it) read to him and he acknowledged it in the Jāmi' al-Manşūr – saying:

Abu Hafs Umar ibn Ahmad ibn Harun al-Muqri al-Ajurri²² told us – (he had heard it) read to him in Muḥarram of the year three hundred and seventy-nine – saying: Abu al-Qasim Abdullah ibn Ahmad ibn Abdullah ibn Bukayr al-Tamimi²³ informed us. He said: Abu Muhammad Abdullah ibn Muslim ibn Qutaybah al-Dinawari - may Allah's mercy be upon him - said to us:

Praise be to Allah, the Creator of creation, the Distributor of sustenance, the Granter of grace, and the Guide to gratitude, who has filled our hearts with knowledge of Him and lengthened our lives in His fear and obedience, and placed our hopes in His remembrance, and made our goal His light and His straight path. He is the Just Judge of our affairs.

¹⁹ Al-Mubarak ibn Abdul-Jabbar ibn Ahmad ibn Abdul-Hasan al-Sarraj al-Baghdadi, known as Ibn al-Tayyib, who died in the year 450 AH, said: The hearers were numerous, the truthful ones said: The Shaykhs said, and after them Hasan al-Simtani, and Abu Ja'far Akbar al-Kitaba, the majority of the people said, he quoted from his book and said: I heard him directly and others transmitted from him, and he narrated to us Ahmad and Sa'id, the noble ones, and my father Ahmad ibn Ali al-Suri and Ibn al-Majd and Khallaf and Ibn Muhammad al-Munshi, and the people of al-Basra heard from him, and I asked Ali and Yahya, and they said: The narration of the narrators has been spread and he passed away in the year 450 AH. Look: "Tarikh al-Islam" (10/583).

²⁰ In the original source: see: "Tarikh Baghdad and its Appendices" (15/106).

²¹ Muhammad ibn Abdul Wahid ibn Muhammad ibn Ja'far ibn Ahmad ibn Ja'far ibn al-Hasan ibn Wahb, Abu al-Hasan, known as Ibn Zawj al-Hurra. Al-Khatib al-Baghdadi said: He and his brother, Abu Abdullah, both listened together from the shaykhs whom I named in the biography of his brother. We wrote from him, and he was trustworthy. I heard him say, "I was born in the year three hundred seventy-one and died on the night of Sunday, the fifteenth of Jumada al-Akhirah, in the year four hundred forty-two." "Tarikh Baghdad" (3/627), and he also said: "He was a just and trustworthy person, whose testimony was accepted by the judges." "Tarikh Baghdad (10/490). I did not find what he mentioned in this version.

²² Umar ibn Ahmad ibn Harun ibn al-Furaj ibn al-Rabi', Abu Hafs al-Furaj, known as the agreeable al-Ajurri, the trustworthy. He said: I was born in the year three hundred thirty-seven. Baghdad history (12/382).

²³ Abdullah ibn Ahmad ibn Abdullah ibn Bukayr al-Tamimi. Abu al-Qasim al-Tamimi al-Hamawi heard Muhammad ibn Ali bin Qadama and Yahya ibn Abi Talib and Hilal ibn Ali al-Waradi and Ali ibn Abdul Aziz al-Jurjani and Abu Muhammad ibn Thabit. He narrated from him: al-Darqutni and Muhammad ibn al-Khidr ibn Abi Khuzaymah and Muhammad ibn Abdul Rahman al-Lazari and Abu Hafs ibn al-Ajurri. He said: Trustworthy. He passed away in the year forty-nine and four hundred. Baghdad history (12/73).

I begin by asking, first and foremost, that Allah bless Muhammad, the Master of the Messengers, and the Seal of the Prophets, and all the complete and faithful Prophets, and that He establish our hearts upon what He has guided us to, and the sincerity that leads to the certainty that He has inspired us with, and conclude it for us with the concluding act of the obedient believers.

As for what follows, you have written to complain about the spread of doubts in your area and the corruption of hearts by a group of heretics who have criticized the Book and the Messenger, and who have inclined towards a group of weak Muslims and influenced them²⁴, and the youth through deception and trickery, to the point where they have impacted hearts and cast doubt into minds. You ask that I write to you a book in which I clarify the evident signs of the Messenger of Allah and his clear proofs, from the previous books of Allah available in the hands of the People of the Book and from the Quran, and to avoid what is mentioned In Hadith Regarding: "The complaint of the camel,"²⁵ "The speech of the wolf,"²⁶ and "The movement of the tree."²⁷

²⁴ This is how it is recorded in the original.

²⁵ Authentic Hadith: Narrated by Abu Dawood in his "Sunan" (2549), and Ahmad in his "Musnad" (1/204), and Ibn Abi Shaybah in "Al-Musannaf" (6/321), and Abu Ya'la (6787), and Abu Awanah (1971), and Al-Hakim (2/99-100), and Al-Bayhaqi in "Sunan" (13/8), and "Dala'il Al-Nubuwwah" (6/26-27), from the Hadith of Abdullah bin Ja'far, may Allah be pleased with him. Al-Hakim authenticated it and Al-Dhahabi agreed with him. Al-Busiri said: "Its narrators are trustworthy," in "Ithaf Al-Maharah" (6473). Ahmad also narrated it in his "Musnad" with the numbers (17822), (17837), (17839), (17841), and 'Abd bin Humaid in "Al-Muntakhab" (405), and Ibn Abi Shaybah in "Musannaf" (20298), (24031), (24055), (32412), and Al-Tabarani in "Al-Kabeer" (22/679, 680, 694), from the Hadith of Ya'la bin Murrah Al-Thaqafi, may Allah be pleased with him. In its chain is Abdullah bin Hafs, mentioned by Ibn Hibban in "Al-Thiqat" (5/360). Ibn Hajar said: "Unknown," in "Taqreeb Al-Tahdhib" (1/500), and none narrated from him except Ata bin Al-Sa'ib, who is truthful but had a bad memory, in "Al-Taqreeb" (1/687). There is a witness from the Hadith of Murrah bin Wahb bin Jabir Al-Thaqafi, narrated by Ibn Majah in "Sunan" (339), and Ahmad in his "Musnad" (17823), (17838), and Al-Hakim in "Mustadrak" (4255). Al-Haythami said: "Its narrators are those of Sahih," in "Majma' Al-Zawa'id wa Manba' Al-Fawa'id" (6/9). The Hadith's origin is in "Sahih Muslim" (344). There are many supporting narrations from Jabir, Ghaneem bin Aws, and Ibn Mas'ud. See "Dala'il Al-Nubuwwah" by Abu Nu'aym (p. 324-331), and Al-Bayhaqi (6/18-30), "Qawam Al-Sunnah" (3/1103-1124), and "Al-Bidayah wa Al-Nihayah" (6/141-150).

²⁶ Agreed upon (Muttafaq 'Alayh): Narrated by Al-Bukhari in his "Sahih" (2324, 3471, 3363, 3690), and Muslim in his "Sahih" (2388), and Al-Tirmidhi in "Jami'" (3677, 3695), and Al-Nasa'i in "Al-Kubra" (8057, 8058, 8059, 8060), and 'Abd Al-Razzaq in "Musannaf" (20808), and Ahmad in his "Musnad" (7468, 8178, 9085), and Al-Tayalisi in his "Musnad" (2475), and Al-Humaidi in his "Musnad" (1085, 1086), and Al-Bazzar in his "Musnad" (7660, 7668, 8642), and Ibn Hibban in his "Sahih" (6485, 6486), and Al-Tahawi in "Sharh Mushkil Al-Athar" (3067), and Al-Tabarani in "Al-Awsat" (6785), from the Hadith of Abu Huraira, may Allah be pleased with him. There are other supporting narrations from Abu Sa'id, Anas, and others. See "Jami' Al-Usul" (8/625-627).

²⁷ Narrated by Muslim in his "Sahih" (3014), and Ibn Hibban in his "Sahih" (6524), and Abu Nu'aym in "Dala'il Al-Nubuwwah" (p. 392), and Al-Bayhaqi in "Sunan Al-Kubra" (452), and "Dala'il Al-Nubuwwah" (7/6), and Ibn 'Abd Al-Barr in "Al-Tamhid" (1/222), and Al-Baghawi in "Al-Anwar fi Shama'il Al-Nabi Al-Mukhtar" (120), and Qawam Al-Sunnah in "Dala'il Al-Nubuwwah" (p. 53), from the Hadith of Jabir bin Abdullah, may Allah be pleased with him. Narrated by Ibn Majah in "Sunan" (4028), and Al-Darimi in his "Musnad" (23), and Ahmad in his "Musnad" (12295), and Ibn Abi Shaybah in "Al-Musannaf" (32390), and Al-Bazzar in his "Musnad" (7503), and Abu Ya'la in his "Musnad" (3685, 3686), and Al-Diya Al-Maqdisi in "Al-Ahadith Al-Mukhtar" (2226, 2227), from the hadith of Anas bin Malik, may Allah be pleased with him. Al-Busiri said: "This is an authentic chain if Abu Sufyan heard from Jabir," in the annotations of Al-Sindi on Ibn Majah (2/491), and it was authenticated by Al-Albani. There is also a hadith

"And the water gushed forth from between his fingers,"²⁸ and similar incidents, as most of these hadiths do not have transmitters who are trustworthy.

And if the followers (Tabi'un) also opposed these hadiths by declaring them false and claimed they were fabricated, arguing that if they were authentic, they would have been mentioned in the Quran just as the signs of Moses were mentioned in the Torah and the Quran, and the signs of Jesus were mentioned in the Gospel and the Quran. They said the disbelievers demanded him (the Prophet) to ascend to the sky and bring them a book, or to cause the earth to gush forth springs for them, or to cause the sky to fall upon them in pieces.²⁹

So, he had nothing but the Quran and the inability to perform such miracles, and he said: "Say, 'Exalted is my Lord! Was I ever but a human messenger?'" (Al-Isra: 93).

And they said, and Allah said: "And nothing has prevented Us from sending signs except that the former peoples denied them" (Al-Isra: 59).

This indicates that he (the Prophet Muhammad) was not given a sign like those given to the previous messengers.

I have seen you complain about the widespread phenomena in your area, which is widespread in every area and evident in every town. The Messenger of Allah (peace and blessings be upon him) said: "Islam

from Buraidah, narrated by Al-Hakim in "Al-Mustadrak" (4/172), number (7419), and he authenticated it, but Al-Dhahabi commented on it. Ibn Hajar said: "Ibn Hiban Ibn Ali Al-Anzi is weak, and so is Saleh bin Hiban," in "Al-Talkhis Al-Habir" (4/173). There are narrations from Ya'la bin Murrah, Ibn Umar, Umar, Buraidah, Ghilaan bin Salamah, Usama bin Zaid, and Ibn Abbas. See "Al-Nuzum Al-Mutanathir min Al-Hadith Al-Mutawatir" by Al-Kattani (p. 214).

²⁸ Agreed upon (Muttafaq 'Alayh): Narrated by Al-Bukhari in his "Sahih" (169, 195, 200, 3572, 3573, 3574, 3575), and Muslim in his "Sahih" (2279), and Al-Nasa'i in "Al-Mujtaba" (76, 78), and Al-Tirmidhi in "Jami'" (3631), and Malik in "Al-Muwatta'" (86), and Ahmad in his "Musnad" (12214, 12692, 12891, 12924, 12939), (12607, 12608, 13447, 13469, 13802, 14297), from the hadith of Anas bin Malik, may Allah be pleased with him. There are narrations from Jabir bin Abdullah, Abdullah bin Mas'ud, Al-Bara bin Azib, Abu Amrah Al-Ansari, Abu Layla Al-Aysar Al-Ansari, Abu Sa'id Al-Khudri, Abu Huraira Al-Dusi, and Abdullah bin Abbas, may Allah be pleased with them.

²⁹ As in the saying of Allah, the Almighty: "And they say, 'We will never believe you until you cause a spring to gush forth for us from the earth, or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance] or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us] or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read.' Say, 'Exalted is my Lord! Was I ever but a human messenger?'" (Al-Isra: 90-93).

began as something strange and will return to being strange, so blessed are the strangers"³⁰. May Allah make us and you among them, and gather us in their company, and not take away from us the faith that He has entrusted in us and the belief in His messengers, for our forelocks are in His grasp and our hearts are in His hands; He turns them as He wills. Allah - the Glorified, the Sublime - said about His friend (Ibrahim): "And keep me and my sons away from worshiping idols" (Ibrahim: 35).

And He said about those firmly grounded in knowledge: "Our Lord, do not let our hearts deviate after You have guided us and grant us mercy from Yourself. Indeed, You are the Bestower" (Aal-Imran: 8).

And He said: "And know that Allah intervenes between a man and his heart and that to Him you will be gathered" (Al-Anfal: 24).

The Messenger of Allah (peace and blessings be upon him) said in his supplication: "O Turner of the hearts, keep my heart firm upon Your religion"³¹.

³⁰ Narrated by Muslim in his "Sahih" (145), and Ibn Majah in his "Sunan" (3986), and Ahmad in his "Musnad" (9176), and Abu Ya'la in his "Musnad" (6190), and Ibn Abi Shaybah in his "Musannaf" (35508), and Al-Tahawi in "Sharh Mushkil Al-Athar" (691), and Al-Tabarani in "Al-Awsat" (2777), from the hadith of Abu Huraira, may Allah be pleased with him. There are similar narrations from Abdullah bin Umar, Abdullah bin Mas'ud, Amr bin Awf Al-Muzani, Anas bin Malik, Saad bin Abi Waqqas, Abdurrahman bin Sana, Sahl bin Sa'd, Salman Al-Farsi, Wathila bin Al-Asqa', Abu Umama, Abu Darda, Abdullah bin Abbas, Jabir bin Abdullah, Abu Sa'id Al-Khudri, and Mujahid bin Jabr.

³¹ Hasan Hadith: Narrated by Al-Tirmidhi in "Jami'" (3522), Ahmad in "Musnad" (27162), (27219), (27321), Al-Tayalisi in "Musnad" (1713), Ibn Abi Shaybah in "Musannaf" (29807), (31045), "Al-Iman" (56), 'Abd bin Humayd in "Al-Muntakhab" (1534), Abu Ya'la in his "Musnad" (6919), (6986), Al-Tabarani in "Al-Kabir" (23/772), (785), (865), Al-Tabarani in "Al-Awsat" (2381), (1330), (9432), Ibn Abi Asim in "Al-Sunnah" (223, 232), Ishaq bin Rahwayh in his "Musnad" (p. 210), Ibn Khuzaymah in "Al-Tawhid" (p. 81), and Al-Tabari in "Tafsir" (6649, 6655), from the hadith of Umm Salama, may Allah be pleased with her. Al-Tirmidhi said: "A Hasan Hadith," and Al-Haythami said: "Narrated by Ahmad and its chain is Hasan," in "Majma' Al-Zawa'id" (10/176). Al-Albani said: "An authentic hadith, its narrators are trustworthy, except for Shahr bin Hawshab, who has poor memory, but he is acceptable in supporting narrations," in "Zilal Al-Jannah" (223). I say there is a difference of opinion about Shahr; it was narrated by Abu Khab Abdur-Rahman bin Ubaid from him on the authority of Umm Salama, and he is trustworthy. It was narrated by Abdul-Hamid bin Bahram from him on the authority of Asma' bint Yazid in Al-Tabarani (6647, 6648) and Ibn Mardawayh as mentioned in "Tafsir Ibn Kathir" (1/300). Ahmad said in his narration from Shahr: "There is no harm in the hadith of Abdul-Hamid bin Bahram from Shahr." There is a supporting hadith from Aisha, may Allah be pleased with her, similar to it narrated by Ahmad (2/418), (6/91, 253), and Al-Nasa'i in "Al-Kubra" (7737), and others, and its chain is weak. See: "Majma' Al-Zawa'id" (7/210), and "Zilal Al-Jannah" (233, 244). There is also a supporting hadith from Anas bin Malik, may Allah be pleased with him, narrated by Al-Tirmidhi in "Jami'" (2140), Ibn Majah in "Sunan" (3834), Ahmad in his "Musnad" (12290), (13903), Ibn Abi Shaybah in "Musannaf" (29806), (31044), Al-Bazzar in his "Musnad" (7508), and Abu Ya'la in his "Musnad" (2318, 3687, 3688), Al-Tabarani in "Al-Kabir" (1/261), number (759), Al-Hakim in "Mustadrak" (1933, 3158), Al-Diya Al-Maqdisi in "Al-Ahadith Al-Mukhtarah" (2222, 2223, 2224, 2225). Al-Tirmidhi said: "This is a Hasan Hadith, and the hadith of Abu Sufyan from Anas is more authentic than the hadith of Abu Sufyan from Jabir," and Al-Daraqutni said: "Both statements are correct," in "Al-'Ilal Al-Waridah" (12/249). There are also narrations from Abdullah bin Amr, Hind bint Abi Umayya,

If even the chosen ones of Allah among His creation are fearful for their hearts and not secure from their deviation, how can those deserving punishment for their sins feel secure?

May Allah have mercy on you. I thank you for what you have sent, hoping for the reward and abundant recompense from Allah. I saw that fulfilling your request is a pursuit, even though you have narrowed a wide path and restricted a broad one by insisting on mentioning reports that I should indeed mention, so that the book aligns with the purpose you intended, especially since the effort is on us, and the benefit is yours, and the toil is ours, and the gain is yours.

I will say in this what is appropriate and mention reports that have support from the scriptures and consensus, to the extent of my knowledge and ability, hoping that Allah will guide someone sincerely through it, lead someone astray back to the truth, increase the believer's insight, and record for us what we intended in this, and there is no power and no strength except with Allah.

I will begin by mentioning the signs of our Prophet found in the previous books of Allah³²; because they are our argument against the People of the Book from their own scriptures and against the deviants, as it is impossible for them that Moses would speak of Jesus and Jesus would speak of Muhammad unless it was from the All-Knower of the unseen. They wrote and transmitted this.

The Signs of the Messenger of Allah in the Torah

Among them is the saying of Allah the Almighty in the first book regarding Ibrahim: **"I have heard you concerning Ishmael. I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation."**³³

Then Moses foretold the same in this book and added something more. He said: "When Hagar fled from Sarah, the angel of God appeared to her and said: 'O Hagar, servant of Sarah, return to your mistress and submit yourself under her hand, for I will multiply your descendants exceedingly, so that they shall not be counted for multitude. Behold, you are with child and shall bear a son. You shall call his name

Al-Nawwas bin Sam'an, Aisha bint Abi Bakr Al-Siddiq, Samra bin Jundub, and Abu Huraira, may Allah be pleased with them.

³² This was reported by Ali bin Muhammad Al-Baghdadi, known as Al-Khazin (d. 741 AH), in "Al-Rawd wal-Hada'iq fi Tahdhib Sirat Khair Al-Khala'iq" (1/56).

³³ The Torah, Genesis 17:20: "As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and will multiply him exceedingly. Twelve princes he shall beget, and I will make him a great nation."

Ishmael, because the Lord has heard your affliction. His hand shall be above everyone, and everyone's hand shall extend to him in submission."³⁴

Reflect on this statement, as it clearly indicates that it refers to the Messenger of Allah (peace and blessings be upon him). This is because Ishmael's hand was not over Isaac's hand, nor was Isaac's hand extended to him in submission. How could that be when prophethood and kingship³⁵ were among the descendants³⁶ of Israel and Esau, the sons of Isaac? But when the Messenger of Allah was sent, prophethood transferred to the descendants of Ishmael. Kings submitted to him, nations humbled themselves before him, and Allah abrogated every previous law (Sharia)³⁷ with him, sealed the prophets with him, and made the caliphate and kingship among his family until³⁸ the end of time. Thus, their hands were above the hands of all, and all hands were extended to them in submission³⁹.

³⁴ The Torah, Genesis 16:6-12: "So Abram said to Sarai, 'Indeed your maid is in your hand; do to her as you please.' And when Sarai dealt harshly with her, she fled from her presence. * Now the angel of the Lord found her by a spring of water in the wilderness, by the spring on the way to Shur. * And he said, 'Hagar, Sarai's maid, where have you come from, and where are you going?' She said, 'I am fleeing from the presence of my mistress Sarai.' * The angel of the Lord said to her, 'Return to your mistress, and submit yourself under her hand.' * Then the angel of the Lord said to her, 'I will multiply your descendants exceedingly, so that they shall not be counted for multitude.' * And the angel of the Lord said to her: 'Behold, you are with child, and you shall bear a son. You shall call his name Ishmael, because the Lord has heard your affliction. * He shall be a wild man; his hand shall be against every man, and every man's hand against him. And he shall dwell in the presence of all his brethren.'"

³⁵ "Prophethood and kingship" – "Al-Wafa bi Ta'rif Fada'il Al-Mustafa."

³⁶ "Descendants" – "Al-Wafa bi Ta'rif Fada'il Al-Mustafa."

³⁷ "Law (Sharia)" – "Al-Wafa bi Ta'rif Fada'il Al-Mustafa."

³⁸ "Among his family until" is not in "Al-Wafa bi Ta'rif Fada'il Al-Mustafa."

³⁹ This was quoted by Ibn Al-Jawzi in "Al-Wafa bi Ta'rif Fada'il Al-Mustafa" (p. 26).

Among His Signs in the Torah:

He said: **"God came from Sinai, and dawned⁴⁰ upon them from Seir; He shone forth from Mount Paran."**⁴¹ This is clear and not ambiguous to anyone who reflects on it. The coming of God from Sinai and His revelation of the Torah [to Moses on Mount Sinai]⁴² is understood as such by the People of the Book and by us. The dawning from Seir refers to His revelation to Jesus of the Gospel, as Jesus lived in the region of Seir, in the village called Nazareth, from which his followers were called Nazarenes (Christians).

Just as it must be that His dawning from Seir refers to Jesus, it must also be that His shining forth from Mount Paran refers to His revelation of the Quran to Muhammad from Mount Paran, which is the mountains of Mecca. There is no disagreement between Muslims and the People of the Book that Paran is Mecca. If they claim it is not Mecca, it is due to their distortion and lies. We say: Isn't it mentioned in the Torah that Abraham settled Hagar and Ishmael in Paran? Show us the place named Paran from which God revealed Himself and the prophet who received a book after Jesus. Isn't "revealed" and "shone forth" synonymous, meaning what appeared and was disclosed? Do you know any religion that appeared as prominently and spread across the East and West as Islam did?⁴³

⁴⁰ "And dawned" – "Al-Wafa bi Ta'rif Fada'il Al-Mustafa."

⁴¹ The Torah, Deuteronomy 33:2: "This is the blessing with which Moses, the man of God, blessed the Israelites before his death. He said: The Lord came from Sinai and dawned upon them from Seir; He shone forth from Mount Paran. He came with myriads of holy ones; at His right hand was a fiery law for them."

⁴² An addition from "Al-Wafa bi Ta'rif Fada'il Al-Mustafa."

⁴³ This was quoted by the author; Ibn Taymiyyah in "Al-Jawab Al-Sahih liman Baddala Din Al-Masih" (5/199-201), where he said: "This is like what is mentioned in the Torah, which has been translated into Arabic: 'God came from Mount Sinai.' Some say: 'God manifested from Mount Sinai, and dawned from Seir, and shone forth from Mount Paran.' Many scholars have said, and the wording is from Abu Muhammad ibn Qutaybah: This is clear and not ambiguous to anyone who reflects on it. The coming of God from Mount Sinai means His revelation of the Torah to Moses from Mount Sinai, as understood by the People of the Book and by us. Similarly, His dawning from Seir refers to His revelation of the Gospel to Jesus, and Jesus was from Seir – the land of Hebron in a village called Nazareth, and by its name, those who follow him are called Nazarenes (Christians). Just as it must be that His dawning from Seir refers to Jesus, it must also be that His shining forth from Mount Paran refers to His revelation of the Quran to Muhammad (peace and blessings be upon him) from the mountains of Paran, which are the mountains of Mecca. He said: There is no disagreement between Muslims and the People of the Book that Paran is Mecca. If they claim it is not Mecca, it is due to their distortion and lies. We say: Isn't it mentioned in the Torah that Abraham settled Hagar and Ishmael in Paran? "And they are of the same meaning: that which appeared and was revealed." Do you know of any religion that appeared as prominently and spread across the East and West as Islam did? Show us the place named Paran from which God revealed Himself and the prophet who received a book after Jesus. Isn't "revealed" and "appeared" synonymous, meaning what appeared and was disclosed?

This was also quoted by Ibn Qayyim al-Jawziyyah in "Hidayat al-Hayara fi Ajwibat al-Yahud wa al-Nasara" (2/345-356), where he said: The text of the Torah states: "God came from Mount Sinai, and dawned from Seir, and shone forth from Mount Paran." The scholars of Islam say, and this is the wording of Abu Muhammad ibn Qutaybah: This is clear and not ambiguous to anyone who reflects on it. The coming of God from Mount Sinai means His revelation of the Torah to Moses from Mount Sinai, as understood by the People of the Book and by us. Similarly, His dawning from Seir refers to His revelation of the Gospel to Jesus, and Jesus was from Seir, the land of Hebron, in a village

Among His Signs in the Torah:

Allah, the Most High, said in the Torah to Moses in the fifth book: **"I will raise up for them a prophet like you from among their brethren, and I will put My words in his mouth."**⁴⁴

So, who are the brothers of the Israelites? They are the descendants of Ishmael, as we say: Banu Bakr and Taghlib are the sons of Wa'il, and then we say: Taghlib are the brothers of Bakr. This goes back to the brothers of their forefathers. If they say: This prophet that God promised Moses will also be from the Israelites, for the Israelites are brothers to the Israelites, you have contradicted the Torah and logic. Because in the Torah it says: "Since then, no prophet has risen in Israel like Moses"⁴⁵.

As for logic, if He wanted to say, "I will raise up for them a prophet from among the Israelites like Moses," He would have said: "I will raise up for them from themselves a prophet like Moses," and He would not have said: "from their brothers." Just as if a man were to say to a messenger: "Bring me a man from the brothers of Banu Bakr ibn Wa'il," it⁴⁶ would be necessary for him to bring a man from Banu Taghlib ibn Wa'il, and it would not be correct for him to bring a man from Banu Bakr⁴⁷.

called Nazareth, and by its name, those who follow him are called Nazarenes (Christians). Just as it must be that His dawning from Seir refers to Jesus, it must also be that His shining forth from Mount Paran refers to His revelation of the Quran to Muhammad (peace and blessings be upon him) from the mountains of Paran, which are the mountains of Mecca. He said: There is no disagreement between Muslims and the People of the Book that Paran is Mecca. If they claim it is not Mecca, it is due to their distortion and lies. We say: Isn't it mentioned in the Torah that Abraham settled Hagar and Ishmael in Paran? Show us the place named Paran from which God revealed Himself and the prophet who received a book after Jesus. Isn't "revealed" and "appeared" synonymous, meaning what appeared and was disclosed? Do you know of any religion that appeared as prominently and spread across the East and West as Islam did? Explain it to us. The scholars of Islam said: Seir is a mountain in the Levant where the prophecy of Jesus appeared near the village of Bethlehem, the village where Jesus was born, and it is called Seir today. This was mentioned by Al-Khazin in "Al-Rawd wal-Hada'iq fi Tahdhib Sirat Khair al-Khala'iq" (1/57).

⁴⁴ The Torah, Deuteronomy 18:18: "I will raise up for them a prophet like you from among their brethren; I will put My words in his mouth, and he will tell them everything I command him." This was quoted by Al-Khazin from Ibn Qutaybah in "Al-Rawd wal-Hada'iq This is quoted in "Al-Rawd wal-Hada'iq fi Tahdhib Sirat Khair al-Khala'iq" (1/59).

⁴⁵ The Torah, Deuteronomy 34:10: "Since then, no prophet has risen in Israel like Moses, whom the Lord knew face to face."

⁴⁶ The original text had "الكان," which was corrected in the annotation.

⁴⁷ This was quoted by Al-Khazin from Ibn Qutaybah in "Al-Rawd wal-Hada'iq fi Tahdhib Sirat Khair al-Khala'iq" (1/59).

And from the saying of the prophet Habakkuk in the time of Daniel:

Habakkuk said: **"God came from Teman⁴⁸, and the Holy One⁴⁹ from Mount Paran. His glory covered the heavens, and the earth was full of His praise. The earth was filled with the praise of Ahmed and His sanctification, and He ruled the earth with His right hand and the necks of the nations."**⁵⁰

He also said: **"The earth will be illuminated by his light, and his horses will traverse the sea."**⁵¹

And some People of the Book added that it was said in Habakkuk's words: **"You brandished your bow with overwhelming⁵² force, and sated were the arrows at your command, O Muhammad."**⁵³ This is a clear mention of his name and attributes. If they claim it is not our Prophet, it is not surprising from those who deny and distort. Who is Ahmed, who filled the earth with his praise and came from the mountains of Paran, ruling the earth and the necks of nations?

And what Isaiah mentioned about him:

In Isaiah God said: **"My servant, whom I uphold, my chosen one in whom I delight"**⁵⁴.

⁴⁸ Teman referenced in "Hidayat al-Hayara."

⁴⁹ The term "والقديس" (the Holy One) appears in "Al-Wafa bi Ta'rif Fada'il al-Mustafa," while "ظهر" (appeared) and "القدس" (holiness) appear in "Al-Jawab al-Sahih."

⁵⁰ The Old Testament, Habakkuk 3:3: "God came from Teman, the Holy One from Mount Paran. His glory covered the heavens and His praise filled the earth." This was quoted by Ibn Qutaybah and Ibn al-Jawzi in "Al-Wafa bi Ta'rif Fada'il al-Mustafa" (p. 28), and Al-Khazin in "Al-Rawd wal-Hada'iq fi Tahdhib Sirat Khair al-Khala'iq" (1/58).

⁵¹ The Old Testament, Habakkuk 3:4, 15: "His splendor was like the sunrise; rays flashed from his hand, where his power was hidden. You trampled the sea with your horses, churning the great waters."

⁵² "full" in "Al-Wafa bi Ta'rif Fada'il al-Mustafa"; "roots" in "Hidayat al-Hayara."

⁵³ The Old Testament, Habakkuk 3:9: "You brandished your naked bow, sated were the arrows at your command. Selah You split the earth with rivers." "Takhjil man Harrafa al-Tawrah wal-Injil" (p. 690); "Al-Jawab al-Sahih liman Baddala Din al-Masih" by Ibn Taymiyyah (5/268); "Hidayat al-Hayara fi Ajwibat al-Yahud wal-Nasara" (2/373). This was quoted by Al-Khazin from Ibn Qutaybah in "Al-Rawd wal-Hada'iq fi Tahdhib Sirat Khair al-Khala'iq" (1/58).

⁵⁴ The Old Testament, Isaiah 42:1: "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him, and he will bring justice to the nations." Abu Hatim al-Razi mentioned the prophecy in the words: "And in the Book of Isaiah: 'My servant in whom I delight, Ahmed, the praiseworthy one, with new praise that the wilderness and its inhabitants will rejoice.'" - "A'lam al-Nubuwwah" by al-Razi (p. 150); "Al-Jawab al-Sahih liman Baddala Din al-Masih" by Ibn Taymiyyah (5/157). I said: Abu Hatim al-Razi's version which mentions "Ahmad" by name is supported linguistically from the original Hebrew text.

Another translation said: **"My chosen servant, the delight of my soul, I will put my Spirit on him."**⁵⁵
Another translation said: **"I will put my Spirit on him, and he will bring justice to the nations. He will not cry out or raise his voice in the streets. He will open blind eyes, unblock deaf ears, revive dead hearts, and what I give him, I will not give to anyone else. Ahmad will praise God with new praise. He will come from the farthest ends of the earth, and the earth and its inhabitants will rejoice. They will praise God on every high place, and glorify Him on every hill."**⁵⁶

Another translation adds: **"He will not weaken nor be overpowered, nor incline towards diversion"**⁵⁷. **His voice will not be heard in the markets.**⁵⁸ **He will not humiliate the righteous who are like a bruised reed; he will support the pious, and he is a refuge for the humble. He is the light of God that cannot be extinguished or opposed, until My argument is established on the earth and excuses are cut off. The jinn will also follow his Torah."**⁵⁹

This clearly mentions his name and attributes. If they say which Torah he has, we say: It means he brings a book that will take the place of the Torah for you.

This is similar to the hadith narrated by Khamis, from Abdullah bin Shaiq Al-Uqayli, from Ka'b who said: **"The Temple of Jerusalem complained to Allah about the desolation, and it was said to it: 'I will replace you with a new Torah and new workers who will rush in the night like eagles and cry over you as the dove mourns over her eggs. They will fill you with faces prostrating in prayer.'"**⁶⁰

⁵⁵ "Hidayat al-Hayara fi Ajwibat al-Yahud wal-Nasara" (2/362). This was quoted by Al-Khazin from Ibn Qutaybah in "Al-Rawd wal-Hada'iq fi Tahdhib Sirat Khair al-Khala'iq" (1/59).

⁵⁶ "Takhjil man Harrafa al-Tawrah wal-Injil" (2/669-670); "Al-Jawab al-Sahih liman Baddala Din al-Masih" by Ibn Taymiyyah (5/157); "Hidayat al-Hayara fi Ajwibat al-Yahud wal-Nasara" (2/369-370). This was quoted by Ibn Qutaybah and Ibn al-Jawzi in "Al-Wafa bi Ta'rif Fada'il al-Mustafa" (p. 28), and Al-Khazin in "Al-Rawd wal-Hada'iq fi Tahdhib Sirat Khair al-Khala'iq" (1/59).

⁵⁷ In the annotation of the original: "distraction" in one version, which appears in "Al-Wafa bi Ta'rif Fada'il al-Mustafa" and "Imta' al-Asma'."

⁵⁸ See page 31.

⁵⁹ "Hidayat al-Hayara fi Ajwibat al-Yahud wal-Nasara" (2/362), without the phrase "and the jinn will follow his Torah." This was quoted by Al-Khazin from Ibn Qutaybah in "Al-Rawd wal-Hada'iq fi Tahdhib Sirat Khair al-Khala'iq" (1/59).

⁶⁰ Al-Wasiti narrated this as mentioned in "Al-Durr al-Manthur fi al-Tafsir bi al-Ma'thur" (9/245) from Ka'b in abbreviated form: "The Temple of Jerusalem complained to Allah, the Most High, about the desolation, and it was said: 'Does the mosque speak?' He said: 'Every mosque has two eyes with which it sees and a tongue with which it speaks, and it recoils from spit and impurities as a living creature recoils.' This was quoted by Ibn al-Jawzi in "Al-Wafa bi Ta'rif Fada'il al-Mustafa" (p. 29), and Al-Suyuti mentioned it extensively without an isnad in "Ithaf al-Akhsa bi Fada'il al-Masjid al-Aqsa" (1/137).

From the Mention of Isaiah:

Isaiah said: **"I am God, I have exalted you with truth, and I have supported you and made you a light for the nations, and a covenant for the peoples, to open the eyes of the blind, to rescue the captives from darkness to light."**⁶¹

And in the fifth chapter, it says: **"Elijah!"⁶³ And the sign of his authority will be upon his shoulder,"**⁶⁴ meaning: the sign of his prophethood on his shoulder - this is in the Syriac interpretation. As for the Hebrew text, it says: **"Indeed, upon his shoulder is the sign of prophethood."**⁶⁵

From the Mention of David in the Psalms:

In the Psalms, it says: **"In the Psalms, praise the Lord with a new praise, praise Him whose sanctuary is among the righteous. Let Israel rejoice in its Creator, and the houses of Zion for God has chosen His nation for Himself. He granted them victory and honored the righteous among them. They praise Him on their beds and glorify God with loud voices, in their hands are double-edged swords, to avenge God against the nations that do not worship Him, binding their kings with chains and their nobles with shackles."**⁶⁷

⁶¹ The Old Testament, Isaiah 42:5-7: "This is what God the Lord says—the Creator of the heavens, who stretches them out, who spreads out the earth with all that springs from it, who gives breath to its people, and life to those who walk on it: I, the Lord, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles, to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness."

⁶³ "From" in "Al-Wafa bi Ta'rif Fada'il al-Mustafa"; "Indeed" in "Imta' al-Asma'."

⁶⁴ The Old Testament, Isaiah 9:6: "For to us a child is born, to us a son is given, and the authority will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." This was quoted by Ibn Qutaybah and Ibn al-Jawzi in "Al-Wafa bi Ta'rif Fada'il al-Mustafa" (p. 29), and mentioned briefly by Al-Mawardi in "A'lam al-Nubuwwah" (p. 151), and by Al-Ja'fari in "Takhjil man Harrafa al-Tawrah wal-Injil" (2/670).

⁶⁵ "Al-Wafa bi Ta'rif Fada'il al-Mustafa" (p. 29).

⁶⁷ The Old Testament, Psalms 149:1-9: "Praise the Lord. Sing to the Lord a new song, His praise in the assembly of the saints. Let Israel rejoice in their Maker; let the children of Zion be joyful in their King. Let them praise His name with dancing, and make music to Him with timbrel and harp. For the Lord takes delight in His people; He crowns the humble with victory. Let His faithful people rejoice in this honor and sing for joy on their beds. May the praise of God be in their mouths and a double-edged sword in their hands, to inflict vengeance on the nations and punishment on the peoples, to bind their kings with fetters, their nobles with shackles of iron, to carry out the sentence written against them—this is the glory of all His faithful people. Praise the Lord." This is mentioned in "A'lam al-Nubuwwah" (p. 210), "Al-Wafa bi Ta'rif Fada'il al-Mustafa" (p. 29), and "Hidayat al-Hayara fi Ajwibat al-Yahud wal-Nasara" (2/351). See footnote 144.

So, which nation has double-edged swords other than the Arabs? Who is the one taking vengeance on the nations that do not worship God? And who is the prophet sent with the sword other than our Prophet?

In Another Psalm:

"Strap your sword on, mighty one, and with you are mystery and law, you will associate it with his yielding awe, and your arrows are sharpened, and the nations shall fall beneath you."⁶⁸

So, who is the prophet girded with the sword other than our Prophet? Under whom did the nations fall other than him? Whose laws are associated with awe? It is either acceptance, or the jizya (tax), or the sword. Similar to his saying: "I was made victorious with terror."⁶⁹

In Another Psalm:

"In Zion, God has manifested a praiseworthy crown."⁷⁰ The crown is a metaphor for leadership and imamate, and "praiseworthy" refers to Muhammad (peace and blessings be upon him).

⁶⁸ The Old Testament, Psalms 45:3-5: "Gird your sword on your side, you mighty one; clothe yourself with splendor and majesty. In your majesty ride forth victoriously in the cause of truth, humility, and justice; let your right hand achieve awesome deeds. Let your sharp arrows pierce the hearts of the king's enemies; let the nations fall beneath your feet." This is mentioned in "Al-Jawab al-Sahih liman Baddala Din al-Masih" (5/237), "Al-Mawahib al-Ladunniya bil-Manah al-Muhammadiya" (2/555), and "Minhat al-Qarib al-Mujib fi al-Radd ala Ibad al-Salib" (1/281).

⁶⁹ Agreed upon. Narrated by Al-Bukhari (2977), (1998), (7013), (7273), and Muslim (523), from the hadith of Abu Huraira, may Allah be pleased with him, in an extended version. There is also a narration from Abu Umama al-Bahili, Umar ibn al-Khattab, Abdullah ibn Abbas, Abdullah ibn Amr ibn al-As, Abu Musa al-Ashari, Abu Burda ibn Abu Musa al-Ashari, Abu Dharr al-Ghifari, Hudhayfah ibn al-Yaman, Awf ibn Malik ibn Abi Awf, Al-Saib ibn Yazid al-Kindi, Abdullah ibn Umar ibn al-Khattab, Muadh ibn Jabal, Abu Sa'id al-Khudri, Ali ibn Abi Talib, and Anas ibn Malik, may Allah be pleased with them.

⁷⁰ The Old Testament, Psalms 50:2-4: "From Zion, perfect in beauty, God shines forth. Our God comes and will not be silent; a fire devours before him, and around him a tempest rages." This is mentioned in "A'lam al-Nubuwwah" (p. 157), "Al-Wafa bi Ta'rif Fada'il al-Mustafa" (p. 29), "Takhjil man Harrafa al-Tawrah wal-Injil" (2/661), "Hidayat al-Hayara fi Ajwibat al-Yahud wal-Nasara" (2/354), "Imta' al-Asma'" (3/388), and "Tarikh al-Khamis fi Ahwal Anfus al-Nafis" (1/26).

In Another Psalm Describing Him:

"He will rule from sea to sea, and from the rivers to the ends of the earth. The inhabitants of the islands will fall before him on their knees, and his enemies will lick the dust. Kings will bring him gifts and prostrate to him, and all kings will serve him because he delivers the needy who cry out, the afflicted who have no one to help. He will take pity on the weak and the needy, and save the needy from death. He will rescue them from oppression and violence, for precious is their blood in his sight. Long may he live! May gold from Sheba be given to him. May people ever pray for him and bless him all day long. His mention will last forever."⁷¹

Who is this who ruled from sea to sea, and from the Tigris and Euphrates to the ends of the earth? And who among the prophets is prayed for and blessed at all times other than our Prophet?⁷² In another place:

David said: **"O God, send the one who establishes the Sunnah so that people may know he is human."**⁷³ This is a prophecy about Christ and Muhammad (peace be upon them) long before their time, meaning: Send Muhammad so that people may know that Christ is human, as David knew that some people would claim what they claimed about Christ.

⁷¹ The Old Testament, Psalms 72:8-17: "May he rule from sea to sea and from the River to the ends of the earth. May the desert tribes bow before him and his enemies lick the dust. May the kings of Tarshish and of distant shores bring tribute to him. May the kings of Sheba and Seba present him gifts. May all kings bow down to him and all nations serve him. For he will deliver the needy who cry out, the afflicted who have no one to help. He will take pity on the weak and the needy and save the needy from death. He will rescue them from oppression and violence, for precious is their blood in his sight. Long may he live! May gold from Sheba be given to him. May people ever pray for him and bless him all day long. May grain abound throughout the land; on the tops of the hills may it sway. May the crops flourish like Lebanon and thrive like the grass of the field. May his name endure forever; may it continue as long as the sun." This is mentioned in "A'lam al-Nubuwwah" (p. 157), "Al-Wafa bi Ta'rif Fada'il al-Mustafa" (p. 29), "Takhjil man Harrafa al-Tawrah wal-Injil" (2/661), "Hidayat al-Hayara fi Ajwibat al-Yahud wal-Nasara" (2/354), "Imta' al-Asma'" (3/388), and "Tarikh al-Khamis fi Ahwal Anfus al-Nafis" (1/26).

⁷² Quoted by al-Maqrizi from Ibn Qutaybah in "Imta' al-Asma'" (3/387), and by al-Khazin in "Al-Rawd wal-Hada'iq" (1/62).

⁷³ "A'lam al-Nubuwwah" by al-Mawardi (p. 157), "Hidayat al-Hayara" (2/356), "Tarikh al-Khamis fi Ahwal Anfus al-Nafis" (1/26), "Bahjat al-Nufus wal-Asrar fi Tarikh Dar Hijrat al-Nabi al-Mukhtar" (p. 273).

And in Isaiah⁷⁴:

It was said to me: **"Set a watchman, let him declare what he sees. I saw two riders approaching, one riding a donkey and the other riding a camel. One said to the other: Babylon has fallen, all its idols are shattered on the ground."**⁷⁵⁷⁶

The rider of the donkey, according to us and the Christians, is Christ. If the rider of the donkey is Christ, then why wouldn't Muhammad be the rider of the camel? Isn't the fall of Babylon and its idols attributed to him and his deeds, not to Christ? Weren't there still kings in the region of Babylon who worshipped idols since the time of Abraham (peace be upon him)? Isn't he (Muhammad) more famously known for riding the camel than Christ is for riding the donkey?

Mention of the Prophet in the Gospel by Christ:

Christ said to his disciples: **"I am going, but the Paraclete, the Spirit of Truth, will come to you. He will not speak on his own; he will speak only what he hears, and he will testify about me. And you also must testify, for you have been with me from the beginning. He will tell you everything that God has prepared for you."**⁷⁷

⁷⁴ This is how it is written in the original, but the correct name is "Isaiah," one of the prophets of the Israelites, and he has a book named after him in the "Old Testament."

⁷⁵ "Incense burner" in "Imta' al-Asma'" (3/389), and in "Takhjil man Harrafa al-Tawrah wal-Injil" (2/665), and "Al-Jawab al-Sahih liman Baddala Din al-Masih" (5/249), "the basin" in "Al-Mujalasah" (778), "the smoke" in "Imta' al-Asma'" (3/389).

⁷⁶ The Old Testament, Isaiah 21:6-9: "For this is what the Lord says to me: 'Go, post a lookout and have him report what he sees. When he sees chariots with teams of horses, riders on donkeys or riders on camels, let him be alert, fully alert.' And he shouted: 'Babylon has fallen, has fallen! All the images of its gods lie shattered on the ground!' Then he shouted like a lion: 'My lord, I stand continually on the watchtower in the daytime, and I am stationed every night at my guard post. Look, here comes a man in a chariot with a team of horses.' And he answered, 'Babylon has fallen, has fallen! All the images of its gods lie shattered on the ground.'" This was narrated by Al-Dinawari in "Al-Mujalasah wa Jawahir al-'Ilm" (778) from Wahb. It is also mentioned in "Al-Wafa bi Ta'rif Fada'il al-Mustafa" (p. 30), "Takhjil man Harrafa al-Tawrah wal-Injil" (2/665), "Al-Jawab al-Sahih liman Baddala Din al-Masih" (5/249), "Hidayat al-Hayara fi Ajwibat al-Yahud wal-Nasara" (2/357), "Imta' al-Asma'" (3/389), and "Sharh al-Zurqani ala al-Mawahib al-Ladunniya bil-Manah al-Muhammadiya" (4/191).

⁷⁷ The New Testament, John 15:26-27: "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me. And you also must testify, for you have been with me from the beginning." John 16:7: "But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you." The term "Counselor" is a modern replacement in the newer translations of the New Testament, whereas the older Arabic translations (1820, 1831, 1844) used the Greek word "Paraclete" as it is, which is also done by many other global translations. See: "Did the Bible Predict Muhammad?" (p. 127).

In John's account of Christ:

He said: **"The Paraclete will not come to you unless I go away; but if I go, I will send him to you. When he comes, he will castigate the world concerning the sin. He does not speak on his own, but he speaks only what he hears, and he will tell you what is yet to come. He will guide you with truth and inform you of events and the unseen."**⁷⁸

In Another Account:

"The Paraclete, the Spirit of Truth, whom my Father will send in my name, will teach you all things. He said: 'I will ask the Father, and he will give you another Paraclete to be with you forever, and he will teach you all things.'" ⁷⁹

In Another Account:

"The Son of Man is going, and the Paraclete will come after him to reveal⁸⁰ the secrets and clarify everything for you. He will testify about me as I have testified about him. I bring you parables, and he will bring you the interpretation."⁸¹

These things, despite their differences, are similar, as the Gospel was transmitted by several disciples of Christ. The term "Paraclete"⁸² in their language means "the one who is praised," either Ahmad, Mahmoud, or Muhammad, or something similar.

⁷⁸ The New Testament, John 16:13: "But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come."

⁷⁹ The New Testament, John 14:16-17: "And I will ask the Father, and he will give you another Counselor to be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you."

⁸⁰ "Come with" in "Al-Wafa bi Ta'rif Fada'il al-Mustafa" and "Imta' al-Asma'," "Revive" in "A'lam al-Nubuwwah" and "Hidayat al-Hayara."

⁸¹ The New Testament, John 5:37-38: "And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form, nor does his word dwell in you, for you do not believe the one he sent."

⁸² The term "Paraclete" was removed in modern Catholic, Orthodox, and Protestant versions and replaced with "Counselor" for Catholics, "Helper" for Orthodox, and "Advocate" for Protestants. The Protestant versions write the word as "napakantos," which is "Parakletos." The original word is "TepukAvtog," pronounced "Parakletos" or "Paraklitos." They also called it "Ferqulit" or "Faraclit," which varies in language. It literally means "the person who is always praised," i.e., Mahmoud or Ahmad. Some Christians interpret it as one of the words of praise, either Ahmed, Muhammad, or Mahmoud. Some say it means "the one who praises," and most of them agree it refers to "the savior from disbelief and the teacher of everything." All these descriptions apply to Prophet Muhammad

In the Ethiopian or Roman Gospel⁸³, it is mentioned as "Ben Na'tis"⁸⁴. So, who is this Spirit of Truth who speaks only what is revealed to him? Who is the successor to Christ, who testifies that Christ has delivered the message?⁸⁵

And who foretold events in the future, such as the coming of the Dajjal⁸⁶ and the appearance of the Beast⁸⁷, and the rising of the sun from the west⁸⁸, and other similar events? Who else spoke about the unseen matters of the Day of Judgment, the reckoning, Paradise, and Hell, and other similar matters not mentioned in the Torah, the Gospel, or the Psalms other than our Prophet Muhammad?

In the Gospel of Matthew:

When John the son of Zakaria was imprisoned to be killed, he sent his disciples to Christ and said to them: **"Ask him: Are you the one who is to come, or should we expect someone else?" Christ answered them and said: "I tell you the truth, among those born of women there has not risen anyone greater than John the son of Zakaria; And the Torah and the books of the prophets followed one**

(peace be upon him). See: "Al-Ajwiba al-Fakhira" by Al-Qarafi (p. 166), "Hidayat al-Hayara" (p. 55). In modern translations, it is rendered as "Counselor," meaning someone serious in his matter. See: "Lisan al-Arab" (5/411), "Izhar al-Haq" (4/1185).

⁸³ The Paraclete in its original form is found in ancient Gospels, the last being the London translations of 1841, 1848, and 1884, which were recently replaced by "Counselor" in the texts. It is likely a Greek translation of the name Muhammad (which carries the same meaning in Hebrew as in Arabic). See: "The Prophecy of the Prophet of Islam in the Torah and the Gospel" by Dr. Ahmed Hijazi al-Saqqa (1/58), "The Gospel and Torah's Glad Tidings of Islam and Its Messenger" (2/48). Refer to the study titled "The Paraclete" by Zuhdi Jamal al-Din Muhammad, second edition (<https://vb.tafsir.net/tafsir37931/>).

⁸⁴ The name Muhammad was translated to "Periclyte," which carries the same meaning in Greek. This word was later altered to "Paraclete," which remained in the Gospels until recently. It was mistranslated as "Counselor" or "Comforter." See: "Periclyte: The Name of the Prophet of Islam in the Gospel of Jesus according to John" by Dr. Ahmed Hijazi al-Saqqa (pp. 24-68), "The Gospel and Torah's Glad Tidings of Islam and Its Messenger" (1/394).

⁸⁵ Quoted by Ibn Qutaybah and mentioned by Ibn al-Qayyim in "Hidayat al-Hayara" (3/99).

⁸⁶ There are more than 190 hadiths about the coming of the Dajjal, narrated by over 80 companions, mentioned in "Nadhm al-Mutanathir min al-Hadith al-Mutawatir" by al-Kattani (p. 228).

⁸⁷ There are numerous hadiths about the emergence of the Beast narrated by many companions, may Allah be pleased with them. Al-Kattani said: "The text of the Qur'an also indicates this: 'And when the Word is fulfilled against them, We shall bring forth for them a Beast from the earth, which will speak to them' [Al-Naml: 82]. The consensus of the scholars is that the Beast will emerge." See: "Nadhm al-Mutanathir min al-Hadith al-Mutawatir" (p. 230).

⁸⁸ There are numerous hadiths about the rising of the sun from the west narrated by many companions, may Allah be pleased with them. See: "Nadhm al-Mutanathir min al-Hadith al-Mutawatir" (p. 230).

another with prophecy and revelation until John came. And now, if you are willing to accept it, he is the Elijah⁸⁹ who is to come. Whoever has ears, let them hear."⁹⁰

This name must have one of the following attributes: either he said that Ahmed is to come, and they changed the name as Allah – the Glorified, the Sublime - said: "They distort words from their [proper] places" [Al-Nisa: 46], and made it Eliyahu⁹¹. Or he said that El is to come, and El means Allah, the Most High, and the coming of God means the coming of His messenger with His book, as it is mentioned in the Torah: "God came from Sinai"⁹², meaning Moses came from Sinai with God's book. No book came after Christ except the Quran. Or he intended the prophet named by this name, which is not acceptable to them because they unanimously agree that there is no prophet after Christ.

Mention of Mecca, the House, and the Sanctuary in Previous Scriptures:

In the book of Isaiah: **"The wilderness and its towns will rejoice, the settlements where Kedar lives will rejoice. They will shout for joy from the tops of the mountains. They will give glory to the Lord and proclaim His praise in the land and sea"⁹³. He also said: "Raise a banner for the nations far and wide; whistle to them from the ends of the earth, and here they come swiftly and speedily."⁹⁴**

⁸⁹ "If you are willing to accept it, he is the Elijah who was to come." See: "Hidayat al-Hayara."

⁹⁰ The New Testament, Matthew 11:2-15: "When John, who was in prison, heard about the deeds of the Messiah, he sent his disciples to ask him, 'Are you the one who is to come, or should we expect someone else?' Jesus replied, 'Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. Blessed is anyone who does not stumble on account of me.' As John's disciples were leaving, Jesus began to speak to the crowd about John: 'What did you go out into the wilderness to see? A reed swayed by the wind? If not, what did you go out to see? A man dressed in fine clothes? No, those who wear fine clothes are in kings' palaces. Then what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is the one about whom it is written: "I will send my messenger ahead of you, who will prepare your way before you." Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist; yet whoever is least in the kingdom of heaven is greater than he. From the days of John the Baptist until now, the kingdom of heaven has been subjected to violence, and violent people have been raiding it. For all the Prophets and the Law prophesied until John. And if you are willing to accept it, he is the Elijah who was to come. Whoever has ears, let them hear.'" This was quoted by Ibn Qutaybah and mentioned by Ibn al-Qayyim in "Hidayat al-Hayara" (3/156), and by Al-Maqrizi in "Imta' al-Asma'" (3/391).

⁹¹ "Elijah" in "Al-Wafa bi Ta'rif Fada'il al-Mustafa."

⁹² The Torah, Deuteronomy 33:1: "This is the blessing that Moses the man of God pronounced on the Israelites before his death."

⁹³ The Old Testament, Isaiah 42:11-12: "Let the wilderness and its towns raise their voices; let the settlements where Kedar lives rejoice. Let the people of Sela sing for joy; let them shout from the mountaintops. Let them give glory to the Lord and proclaim His praise in the islands." Sela is a mountain located in Medina, the city to which the Prophet emigrated. It was here that its people the Awz and Khazraj sang for joy in welcome of him.

⁹⁴ The Old Testament, Isaiah 5:26: "He lifts up a banner for the distant nations, he whistles for those at the ends of the earth. Here they come, swiftly and speedily!"

The sons of Kedar are the Arabs, because Kedar is the son of Ishmael by consensus⁹⁵. The banner that is raised is the prophethood, and the whistling to them means calling them from the ends of the earth to the pilgrimage, and they come swiftly.

This aligns with the verse of Allah the Most High: "And proclaim to the people the Hajj; they will come to you on foot and on every lean camel; they will come from every distant pass" [Al-Hajj: 27].

Another Mention in the Book of Isaiah:

"I will send from the east a people who will respond with the Talbiyah (Hajj call) in multitudes, like the earth in number, and like the potter who treads the clay with his feet. The east wind (Saba) comes from the sunrise. God will send from there people from Khurasan and its surroundings, and from those who live in the direction of the east wind, they will come responding with the Talbiyah in multitudes like the dust in number⁹⁶, and like the potter who treads the clay with his feet, meaning among them will be those who walk."⁹⁷ It could also mean the act walking in a fast pace if they circumambulate the House.

Mention of the Greeted Stone⁹⁸:

Isaiah said: **"The Lord, the Sovereign, says: Behold, I am laying in Zion, which is the House of God, a stone, a tested stone, a precious cornerstone for a sure foundation; whoever believes will not be in haste. And I will make justice the measuring line and righteousness the plumb line; Therefore, those who fell into⁹⁹ falsehood will be ruined."¹⁰⁰ The stone, as Allah – the Glorified, the Sublime - mentioned, is in the corner of the House, and it is honored by being kissed and touched.**

⁹⁵ "Al-Ma'arif" by Ibn Qutaybah (p. 34, 63).

⁹⁶ The Old Testament, Isaiah 41:25: "I have raised up one from the north, and he shall come; from the rising of the sun he shall call on my name; and he shall come upon princes as upon mortar, and as the potter treads clay." The rest of the text mentioned by Ibn Qutaybah is not found. It is referenced in "Al-Wafa bi Ta'rif Fada'il al-Mustafa" (1/33), "Al-I'lam bima fi Din al-Nasara" (p. 278), "Hidayat al-Hayara fi Ajwibat al-Yahud wal-Nasara" (p. 75), and "Imta' al-Asma'" (3/392).

⁹⁷ "Men who are tired" in "Al-Wafa bi Ta'rif Fada'il al-Mustafa," "Men who have become weary" in "Hidayat al-Hayara."

⁹⁸ "The stone to be touched" in "Al-Wafa bi Ta'rif Fada'il al-Mustafa."

⁹⁹ "Were fond of" in "Hidayat al-Hayara."

¹⁰⁰ The Old Testament, Isaiah 28:16-17: "Therefore thus says the Lord GOD: Behold, I am laying in Zion a stone, a tested stone, a precious cornerstone for a sure foundation; whoever believes will not be in haste. And I will make

Isaiah's Prophecy:

"Rejoice, O barren woman who has not given birth; break into song and shout for joy, you who have not been in labor, because more are the children of the desolate woman than my people."¹⁰¹ This means that the people of Mecca, with those who come to them for pilgrimage and visitation, will be more than the people of Jerusalem from the Israelites. He compared Mecca to a barren woman who has not given birth because before the Prophet, only Ishmael lived there. No book had been revealed there. It is not permissible to interpret the barren woman as Jerusalem because it is the house of prophets and the place of revelation, thus not comparable to a barren woman.

Further Mention of Mecca in Isaiah:

"I swear by Myself, as I swore in the days of Noah, that I will not drown the earth with a flood. Likewise, I swear that I will not be angry with you nor reject you. Even if the mountains were to crumble and the hills were to collapse, My favor will not depart from you." Then He said: **"O distressed one, O oppressed one, here I am, adorning your sanctuary with beauty, embellishing you with jewels, crowning your ceiling with pearls, and your gates with chrysolite. You will be far from oppression, so do not fear weakness nor be weak. Every weapon forged against you will fail, and every tongue and language that rises against you in dispute, you will be victorious."**¹⁰²

Then he said: **"And God will give you a new name"**¹⁰³, meaning it was named the Sacred Mosque, whereas before it was called the Kaaba. **"Arise, shine, for your light has come, and the glory of God rises upon you. Look around you with your eyes and see; they all gather and come to you. Your sons and daughters come from afar, and you will see and be radiant, and your heart will throb and swell**

justice the line, and righteousness the plummet; and hail will sweep away the refuge of lies, and waters will overwhelm the shelter." Referenced in "Hidayat al-Hayara fi Ajwibat al-Yahud wal-Nasara" (p. 74).

¹⁰¹ The Old Testament, Isaiah 54:1: "Sing, barren woman, you who never bore a child; burst into song, shout for joy, you who were never in labor; because more are the children of the desolate woman than of her who has a husband, says the Lord."

¹⁰² The Old Testament, Isaiah 54:9-13: "To me this is like the days of Noah, when I swore that the waters of Noah would never again cover the earth. So now I have sworn not to be angry with you, never to rebuke you again. Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed, says the Lord, who has compassion on you. Afflicted city, lashed by storms and not comforted, I will rebuild you with stones of turquoise, your foundations with lapis lazuli. I will make your battlements of rubies, your gates of sparkling jewels, and all your walls of precious stones. All your children will be taught by the Lord, and great will be their peace. In righteousness you will be established: Tyranny will be far from you; you will have nothing to fear. Terror will be far removed; it will not come near you."

¹⁰³ The Old Testament, Isaiah 62:2: "The nations will see your righteousness, and all kings your glory; you will be called by a new name that the mouth of the Lord will bestow."

with joy. The wealth of the seas will be brought to you, and the riches of the nations will come. All the flocks of Kedar will be gathered to you, and the rams of Nebaioth¹⁰⁴ will serve you."¹⁰⁵ Nebaioth¹⁰⁶ is the son of Ishmael¹⁰⁷, and Kedar¹⁰⁸ is the father of the Prophet, and he is the brother of Nebaioth¹⁰⁹.

Then He said: **"And your gates will remain open, never to be closed, day and night. And you will be taken as a direction of prayer (Qibla), and you will be called after that 'The City of Ilya'¹¹⁰,"** meaning: The House of Allah, the Most High.

Another Mention in Isaiah:

"Raise your gaze to what surrounds you and you shall rejoice and be glad. For the treasures of the sea shall be brought to you, and the armies of nations shall make pilgrimage to you. Caravans of laden camels shall populate you, and your land will be cramped by the multitudes that gather within you. The rams of Midian shall be brought to you, and the people of Sheba shall come to you, and they shall

¹⁰⁴ "Nebaioth" in "Hidayat al-Hayara," "Nebaioth" in "Al-I'lam bima fi Din al-Nasara min al-Fasad wa al-Awham" (p. 279), and "Banaot" in "Al-Wafa bi Ta'rif Fada'il al-Mustafa."

¹⁰⁵ The Old Testament, Isaiah 60:1-7: "Arise, shine, for your light has come, and the glory of the Lord rises upon you. See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and his glory appears over you. Nations will come to your light, and kings to the brightness of your dawn. Lift up your eyes and look about you: All assemble and come to you; your sons come from afar, and your daughters are carried on the hip. Then you will look and be radiant, your heart will throb and swell with joy; the wealth on the seas will be brought to you, to you the riches of the nations will come. Herds of camels will cover your land, young camels of Midian and Ephah. And all from Sheba will come, bearing gold and incense and proclaiming the praise of the Lord. All Kedar's flocks will be gathered to you, the rams of Nebaioth will serve you; they will be accepted as offerings on my altar, and I will adorn my glorious temple."

¹⁰⁶ "Nebaoth" in "Hidayat al-Hayara," "Nebaioth" in "Al-I'lam bima fi Din al-Nasara min al-Fasad wa al-Awham" (p. 279), and "Banaot" in "Al-Wafa bi Ta'rif Fada'il al-Mustafa."

¹⁰⁷ Nebaioth, son of Ishmael son of Abraham, the eldest son, also known as Nabit. He was responsible for the Sacred House after the death of his father Ishmael. From his descendants are Qahtan, son of Yashjub, son of Ya'rub, son of Nabit, whose maternal uncles were from Jurhum. Refer to "Sirah Ibn Hisham" (1/7), "Al-Ma'arif" by Ibn Qutaybah (p. 63), and "Tarikh al-Rusul wa al-Muluk" by Al-Tabari (1/189).

¹⁰⁸ Kedar, son of Ishmael son of Abraham, the second son, also known as Nabit. From his descendants is Adnan, whose maternal uncles were from Jurhum, from which the tribe of Quraysh emerged, including the Prophet Muhammad. Refer to "Sirah Ibn Hisham" (1/8), "Al-Ma'arif" by Ibn Qutaybah (p. 63), and "Tarikh al-Rusul wa al-Muluk" by Al-Tabari (1/189).

¹⁰⁹ "Nebaioth" in "Hidayat al-Hayara," "Nebaioth" in "Al-I'lam bima fi Din al-Nasara min al-Fasad wa al-Awham" (p. 279), and "Banaot" in "Al-Wafa bi Ta'rif Fada'il al-Mustafa."

¹¹⁰ The Old Testament, Isaiah 60:11: "Your gates will always stand open, they will never be shut, day or night, so that people may bring you the wealth of the nations—their kings led in triumphal procession."

drive flocks from Kadhar¹¹¹ to you. And the men of Naboth¹¹² shall serve you,"¹¹³ meaning: the keepers of the House, for they are the descendants of Naboth¹¹⁴, son of Ishmael.

Mention of the Path to Mecca in Isaiah

In Isaiah about God: **"I will bestow splendor on the wilderness, and the Carmel¹¹⁵."**¹¹⁶ And Carmel¹¹⁷ and Lebanon: the Levant and the Temple of Jerusalem, meaning I will bestow the honor that was there through revelation and the appearance of prophets upon the wilderness through Hajj and the Prophet Muhammad, peace be upon him.

Then he said: **"And streams will burst forth in the wilderness and waters in the desert; the parched ground will become a pool, and the thirsty land springs of water. There will be a highway called the Way of Holiness; the unclean will not journey on it; wicked fools will not go about on it. No lion will be there, nor any ravenous beast; they will not be found there. But only the redeemed will walk there."**¹¹⁸

¹¹¹ "Paran" in "Al-Jawab al-Sahih," "Hidayat al-Hayara," "Kedar" in "Al-Wafa bi Ta'rif Fada'il al-Mustafa."

¹¹² "Nebaioth" in "Hidayat al-Hayara," "Nebaioth" in "Al-I'lam bima fi Din al-Nasara min al-Fasad wa al-Awham" (p. 279), "Banaot" in "Al-Wafa bi Ta'rif Fada'il al-Mustafa."

¹¹³ The Old Testament, Isaiah 60:12-14: "For the nation or kingdom that will not serve you will perish; it will be utterly ruined. The glory of Lebanon will come to you, the juniper, the fir and the cypress together, to adorn my sanctuary; and I will glorify the place for my feet. The children of your oppressors will come bowing before you; all who despise you will bow down at your feet and will call you the City of the Lord, Zion of the Holy One of Israel."

¹¹⁴ "Nebaioth" in "Hidayat al-Hayara," "Nebaioth" in "Al-I'lam bima fi Din al-Nasara min al-Fasad wa al-Awham" (p. 279), "Banaot" in "Al-Wafa bi Ta'rif Fada'il al-Mustafa."

¹¹⁵ "And Carmel" in "Imta' al-Asma'."

¹¹⁶ The Old Testament, Isaiah 35:1-2: "The desert and the parched land will be glad; the wilderness will rejoice and blossom. Like the crocus, it will burst into bloom; it will rejoice greatly and shout for joy. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon; they will see the glory of the Lord, the splendor of our God." Quoted by Ibn Qutaybah and Ibn al-Jawzi in "Al-Wafa bi Ta'rif Fada'il al-Mustafa."

¹¹⁷ "Carmel" in "Hidayat al-Hayara," "Kerman" in "Imta' al-Asma'."

¹¹⁸ The Old Testament, Isaiah 35:5-9: "Then will the eyes of the blind be opened and the ears of the deaf unstopped. Then will the lame leap like a deer, and the mute tongue shout for joy. Water will gush forth in the wilderness and streams in the desert. The burning sand will become a pool, the thirsty ground bubbling springs. In the haunts where jackals once lay, grass and reeds and papyrus will grow. And a highway will be there; it will be called the Way of Holiness; it will be for those who walk on that Way. The unclean will not journey on it; wicked fools will not go about on it. No lion will be there, nor any ravenous beast; they will not be found there. But only the redeemed will walk there."

In the Book of Ezekiel

He mentioned the sins of the Israelites and likened them to a vine that he had nourished¹¹⁹.

He said: **"It was not long before that vineyard was uprooted in wrath, cast down to the ground, and its fruit burned by the heavens. Then He planted a throne in the wilderness, in the desolate and thirsty land, and from its flourishing branches came forth a fire that consumed the fruit of the former vineyard, so that there remained in it neither a strong staff nor a shoot fit for ruling."**¹²⁰

Mention of the Sanctuary in the Book of Isaiah:

He said: **"The wolf and the lamb will graze together, and all the wild beasts will not harm nor destroy in all my sanctuary. You will see the wild beast, if it leaves the sanctuary, return to fear and flee from the beasts, and the predator will be in pursuit and eager for prey as it was before entering the sanctuary."**¹²¹

Mention of the Companions of the Prophet and the Day of Badr in Isaiah:

Isaiah mentioned the story of the Arabs and the Day of Badr: **"They will trample the nations as threshing floors"**¹²², **and calamity will descend upon the polytheists of the Arabs, and they will be**

¹¹⁹ "Nourished it" in "Al-Wafa bi Ta'rif Fada'il al-Mustafa."

¹²⁰ The Old Testament, Ezekiel 19:12-14: "But it was uprooted in fury and thrown to the ground. The east wind made it shrivel, it was stripped of its fruit; its strong branches withered and fire consumed them. Now it is planted in the desert, in a dry and thirsty land. Fire spread from one of its main branches and consumed its fruit. No strong branch is left on it fit for a ruler's scepter. This is a lament and is to be used as a lament." Referenced in "Alam al-Nubuwwah" by Al-Mawardi (p. 153), "Al-Wafa bi Ta'rif Fada'il al-Mustafa" (1/34), "Al-I'lam bima fi Din al-Nasara min al-Fasad wal-Awham" (p. 276), "Hidayat al-Hayara fi Ajwibat al-Yahud wal-Nasara" (p. 87), and "Imta' al-Asma'" (3/394).

¹²¹ The Old Testament, Isaiah 11:6-9: "The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the cobra's den, and the young child will put its hand into the viper's nest. They will neither harm nor destroy on all my holy mountain, for the earth will be filled with the knowledge of the Lord as the waters cover the sea." Referenced in "Imta' al-Asma'" (3/394).

¹²² The Old Testament, Isaiah 21:10: 'O my threshing floor and the grain I have threshed, what I have heard from the Lord of hosts, the God of Israel, I have declared to you.' Referenced in 'Al-Wafa bi Ta'rif Fada'il al-Mustafa' (1/35), 'Imta' al-Asma'."

defeated. Then he said: "They will flee before me with drawn swords and bent bows, due to the intensity of the battle."¹²³

This is what is found in the previous scriptures still in the hands of the People of the Book, about our Prophet, his attributes, and his signs. The People of the Book recite it and do not deny its apparent meaning, except for the name of our Prophet which they do not acknowledge explicitly. However, this will not benefit them, because the name of the Prophet is Mushafha¹²⁴ and Mushafha is undoubtedly Muhammad¹²⁵. They consider that they say "Shafha li ilahia"¹²⁶ when they want to say "praise be to Allah." So if "praise" is "Shafha," then "Mushafha" is Muhammad. And because the attributes they acknowledge match his conditions, time, emergence, mission, and legislation, let them show us someone who has these attributes, before whom nations fell and obeyed, who responded to his call, and who is the one with the camel through whom Babylon and its idols were destroyed. Where is this nation from the descendants of Kedar son of Ishmael, who call from the mountaintops with Talbiyah and Adhan, and who gave him honor and spread his praise on land and sea? It is impossible to find that except in Muhammad (peace be upon him) and his nation.

Even if I did not bring these news and stories from their books, would they not be something God has instilled in reason and evidence of what He has placed in them? Their abandonment, denial, and rejection of it while it confronts them is proof of their acknowledgment of it. For Allah, the Most High, said: "Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong" [Al-A'raf: 157]. And He said about Jesus: "I am the messenger of Allah to you confirming what was before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad" [As-Saff: 6]. And He said: "O People of the Book, why do you disbelieve in the verses of Allah while you witness [to their truth]? O People of the Book, why do you mix [truth with falsehood] and conceal the truth while you know [it]?" [Aal-e-Imran: 70-71].

And He said: "Those to whom We gave the Scripture know him as they know their own sons" [Al-Baqarah: 146]. And He said: "Say, 'Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture'" [Ar-Ra'd: 43]. And the Messenger of Allah used to invite them to follow and believe in him. So how could he argue against them with false proofs and refer to what is with them and in their hands¹²⁷, and say that a sign of my prophecy and truthfulness is that you

¹²³ The Old Testament, Isaiah 21:10: 'O my threshing floor and the grain I have threshed, what I have heard from the Lord of hosts, the God of Israel, I have declared to you.' Referenced in 'Al-Wafa bi Ta'rif Fada'il al-Mustafa' (1/35), 'Imta' al-Asma'."

¹²⁴ An Aramaic word from the root Shafha

¹²⁵ Referenced by Ibn Qutaybah, also by Ibn al-Qayyim in "Hidayat al-Hayara fi Ajwibat al-Yahud wal-Nasara" (p. 80), "Imta' al-Asma'" (3/394).

¹²⁶ "Ilahia" in "Al-Mawahib al-Ladunniyah bil-Manah al-Muhammadiyah," "Sharh az-Zurqani ala al-Mawahib al-Ladunniyah."

¹²⁷ "Always in their hands," "Al-Mawahib al-Ladunniyah bil-Manah al-Muhammadiyah," "Sharh al-Zarqani ala al-Mawahib al-Ladunniyah."

find me written among you, while they do not find him as mentioned? Wouldn't that increase their aversion and distance them further? And he was not in need of inviting them with what repels them and attracting them with what alienates them. And those who accepted Islam among their scholars, such as Abdullah bin Salam¹²⁸, Tamim al-Dari¹²⁹, and Ka'b¹³⁰, had knowledge of such claims, which would not be valid for them; especially since he uses them as evidence against Quraysh and recites to them: "Is it not a sign to them¹³¹ that the learned men of the Children of Israel knew it?" [Ash-Shu'ara: 197]. In the hadith, the Messenger of Allah called the Jews and said: "How is Abdullah bin Salam among you?" They said: "Our scholar and the son of our scholar, our leader and the son of our leader." He said: "What if he becomes Muslim, will you become Muslim?" They said: "Yes." So Abdullah bin Salam came out to them, testified to the truth, and argued for him. When they heard that, they said: "The sheikh has lied"¹³².

And it is said that Allah, the Most High, referred to him in His saying: "And he who has knowledge of the Book" [Ar-Ra'd: 43].¹³³ And we do not argue with the deniers of the messengers with what is in the Books of Allah because we saw that they believe in them. Whoever does not believe in the messenger who conveys the book will not believe in the book itself. However, we saw that the argument is binding on them, with Moses informing about Jesus, and Jesus informing about Muhammad, who is the informer and the informed about for many generations and ages. This is only possible for those who believe in the messengers, as they inform about Allah. Thus, if they claim that the books in the hands of the People of the Book are fabricated, made by their leaders to gain followers and leadership, and that what is in them

¹²⁸ Abdullah bin Salam bin al-Harith al-Isra'ili, from Banu Qaynuqa', an ally of the Ansar. He was from the descendants of Yusuf bin Yaquub, and his name in the pre-Islamic era was Al-Husayn. He was an eminent scholar testified to be in paradise, and when he converted to Islam, the Messenger of Allah named him Abdullah. His conversion occurred when the Prophet migrated to Medina. He was one of the Prophet's close companions and died in Medina in 43 AH. "Al-Isti'ab fi Ma'rifat al-Ashab" (3/921), "Usud al-Ghabah" (3/265), "Siyar A'lam al-Nubala" (2/413), "Al-Isabah fi Tamyiz al-Sahabah" (4/102).

¹²⁹ Tamim bin Aws bin Kharija, attributed to the tribe of Al-Dar, a branch of Lakhm from Qahtan. His nickname was Abu Ruqayya. He was a Christian who converted to Islam in the ninth year of Hijrah after a remarkable story narrated by the Prophet from the pulpit about Al-Jassasa and the Antichrist. He died in 40 AH in Bethlehem. "Al-Isti'ab fi Ma'rifat al-Ashab" (1/193), "Usud al-Ghabah" (1/428), "Siyar A'lam al-Nubala" (2/442), "Al-Isabah fi Tamyiz al-Sahabah" (1/487).

¹³⁰ Ka'b bin Mati' al-Himyari al-Yamani, known as Ka'b al-Ahbar, a scholar who was Jewish and converted to Islam after the death of the Prophet. He came to Medina during the time of Umar, sat with the companions of Muhammad, and narrated to them from the Israeli scriptures. He had a good understanding of Islam. He died in Homs in 32 AH. "Usud al-Ghabah" (4/460), "Siyar A'lam al-Nubala" (3/489), "Al-Isabah fi Tamyiz al-Sahabah" (5/481).

¹³¹ In the manuscript: "the," which is an error.

¹³² Reported by Al-Bukhari in his Sahih (3329), (3911), (3938), (4480), and Ahmad in his Musnad (12239), (12241), (13170), (13407), (14076), Al-Tayalisi in his Musnad (2163), (2164), Ibn Abi Shaybah in his Musannaf (35163), (37137), (38471), Abd bin Humayd in "Al-Muntakhab min Musnadih" (1389), Al-Bazzar in his Musnad (6566), (6970), Al-Nasa'i in "Al-Kubra" (8197), (9026), (10925), Abu Ya'la in his Musnad (3414), (3742), (3782), (3856), Ibn Hibban in his Sahih (7161), (7423), and Al-Tabarani in "Al-Kabir" (14/14947), (14/14948), (25/7), and Al-Tabarani in "Al-Awsat" (158), from the hadith of Anas bin Malik, may Allah be pleased with him, narrated similarly in detail.

¹³³ Reported by Al-Tirmidhi in his Jami' (3256), (3803), Al-Tahawi in "Sharh Mushkil al-Athar" (1/307), and Al-Tabari in his Tafsir (20535), (20536), and Al-Tabarani in "Al-Kabir" (14/327), number (14962), from Abdullah bin Salam, may Allah be pleased with him, as a mawqoof hadith. Al-Tirmidhi said: "This hadith is strange," and its chain of narration is good. It was also narrated by Mujahid, Qatadah, Muqatil, Malik bin Anas, and Ibn Zayd bin Aslam.

mentioning a prophet is a unique matter, and it is not about Abraham, David, Moses, or Jesus, then they have deviated from every instinct and invalidated all knowledge, except what the eyes can perceive. And this is sufficient as ignorance and bewilderment!

And if the argument could only be proven by the opponent's acknowledgment or silence, it would never be negated except by one's perception; because speech is vast and the tongue is supple. I have seen people who do not remain silent; yet the truth silences them, and they do not stop; yet the argument cuts them off. And it could be that some speech becomes less eloquent than inarticulateness, and being cut off can be better than some utterance. What suffices you in speech is to drive your opponent away from what people know and what they are accustomed to. If you reach this end, then hold back and do not add to it, for adding to what cannot be increased¹³⁴ is exposing oneself to error after correctness, and being equal to the opponents in the evil¹³⁵ of insult and bad manners after victory. It is not permissible to lie about the reports that come from Moses and Jesus and their signs because they are reports of generations about generations and nations differing in religion about different nations. If it were possible for such reports to be false, they could say the same about our Prophet, about those who came after him, and about one born in the time of Al-Mu'tasim¹³⁶, doubting in Al-Mansur¹³⁷. This, and similar matters that preceded us, alienate the listener due to the ancient times, and there is no difference between them and the earlier nations; they are all reports of one generation about another, except that the number of generations was smaller in one and larger in another.

As for their claim that what is in the books mentioning a previous prophet to another after him is additional. Who are the ones adding? The People of the Book are the ones adding, and this is impossible because the Jews are enemies of the Christians, and they deny the prophethood of Jesus. The Christians are enemies of the Muslims, and they deny the prophethood of Muhammad. So how could they add in their books the mention of prophets whom they deny? They would be more inclined to delete the mention and some of the praise and commendation if they could find a way to do so. As for the Muslims - and this is even more impossible - because if the Muslims wanted to add to their books, they would only add to use it as an argument against them. So how could they add secretly in a way that no one would notice? And if they say that the prophets are people of deception and trickery, this accusation is false by its nature. Have they ever heard of deceptions involving knowledge of the unseen, parting the sea for six hundred thousand until they crossed, and closing it over more than that until they

¹³⁴ "Hope."

¹³⁵ Added in the annotation.

¹³⁶ The eighth Abbasid caliph, Abu Ishaq al-Mu'tasim Billah, Muhammad bin Harun al-Rashid bin al-Mahdi bin al-Mansur, his caliphate was from the year 218 to 227 AH. "Al-A'lam" by Al-Zarkali (7/127).

¹³⁷ The second Abbasid caliph, Abu Ja'far al-Mansur, Abdullah bin Muhammad bin Ali bin Abdullah bin al-Abbas bin Abdul-Muttalib bin Hashim. His caliphate was from the year 136 to 158 AH. "Al-A'lam" by Al-Zarkali (4/117).

drowned¹³⁸? Or reviving the dead and creating birds from clay¹³⁹? Is it possible for a deceiver to bring birds from the sea, flying in flocks with stones of baked clay, destroying a nation and granting victory to another?¹⁴⁰ Moreover, how can a newborn in that time deceive with this? And how could it be, and the affair of the elephant? Recently, many people who lived during the time of the Messenger of Allah witnessed it, so for us, it is like a direct observation¹⁴¹. In the year of the elephant, he was born, may my father and mother be sacrificed for him¹⁴². We will mention it later, Allah willing.

¹³⁸ As in the words of Allah: "So We inspired Moses: 'Strike the sea with your staff.' And it parted, and each part was like a great towering mountain. And We brought the others close to that place. And We saved Moses and those with him, all together. Then We drowned the others." [Ash-Shu'ara: 63-66], and His words: "So We took retribution from them and drowned them in the sea because they denied Our signs and were heedless of them. And We made the people who were oppressed inherit the eastern and western lands, which We had blessed. The fair promise of your Lord was fulfilled for the Children of Israel because of their patience. And We destroyed what Pharaoh and his people had constructed and what they had built." [Al-A'raf: 136-138], and His words: "And We brought the Children of Israel across the sea. Then Pharaoh and his soldiers pursued them unjustly and oppressively until, when he was drowning, he said: 'I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims.'" [Yunus: 90].

¹³⁹ As in the words of Allah: "When the angels said: 'O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah]. He will speak to the people in the cradle and in maturity and will be of the righteous.' She said: 'My Lord, how will I have a child when no man has touched me?' [The angel] said: 'Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, "Be," and it is. And He will teach him writing and wisdom and the Torah and the Gospel. And [make him] a messenger to the Children of Israel, who will say, "Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it, and it becomes a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead - by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers." [Aal-Imran: 45-49], and His words: "When Allah will say: 'O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit, and you spoke to the people in the cradle and in maturity; and when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said: 'This is nothing but clear magic.'" [Al-Ma'idah: 110].

¹⁴⁰ As in His words: "Have you not considered how your Lord dealt with the companions of the elephant? Did He not make their plan into misguidance? And He sent against them birds in flocks, striking them with stones of hard clay, and He made them like eaten straw." [Al-Fil: 1-5].

¹⁴¹ The incident of the elephant is well-known, occurring in Mecca in the year 570 AD, the day of the Prophet's birth or on Monday, the twelfth of Rabi' al-Awwal (53 BH). The Arabs used to mark important events in history, and the Quran mentions this incident in Surat Al-Fil. "Al-Sirah al-Nabawiyah" by Ibn Hisham (1/173).

¹⁴² Narrated by al-Tirmidhi in his "Jami'" (3619), and Ahmad in his "Musnad" (18174), and al-Tahawi in "Sharh Mushkil al-Athar" (5968), (5969), (5970), and al-Tabarani in "Al-Kabir" (18: no. 872, 873), (19: no. 75), and al-Hakim in his "Mustadrak" (4205), (4235), (5973), (6687), from the hadith of Qays bin Makhramah bin Abdul Muttalib, who said: "The Prophet and I were born in the year of the elephant." Al-Tirmidhi said: This is a Hasan Gharib Hadith, we do not know it except from the narration of Muhammad bin Ishaq. There is also a supporting narration from Qubath bin Ashim, narrated by al-Tirmidhi in his "Jami'" (3619), and Ahmad in his "Musnad" (18174), and al-Tahawi in "Sharh Mushkil al-Athar" (5968), (5969), (5970), and al-Tabarani in "Al-Kabir" (18: no. 872, 873), (19: no. 75), and al-Hakim in his "Mustadrak" (4205), (4235), (5973), (6687).

The Ahadith matching what is in the previous scriptures regarding the Prophet and his description and the description of his nation

Ibn Qutaybah said: Muhammad bin Ubayd told me, Yazid bin Harun told us, Abdul Aziz bin Abi Salamah informed us, from Hilal bin Abi Hilal, from Ata bin Yasar, from Abdullah bin Salam or Abdullah bin Amr, he said: **"I find in the Torah: O Prophet, We have sent you as a witness, a bringer of good tidings, and a warner, and a refuge for the unlettered. You are My servant and My messenger. I have named you al-Mutawakkil (the one who trusts on Allah alone). You are neither harsh nor hard-hearted, nor do you shout in the markets. You do not repay evil with evil, but you pardon and forgive. I will not take you until I straighten the crooked religion through you, and through you, I will open blind eyes, deaf ears, and sealed hearts, so that they say there is no god but Allah."**⁽¹⁴³⁾⁽¹⁴⁴⁾

And Muhammad bin Ubayd told me, Mu'awiyah bin Amr told us, from Abu Ishaq, from Al-Ala bin Al-Musayyib, from his father, from Abu Salih, from Ka'b, who said: **"I find in the Torah: Ahmed, my chosen servant, is neither harsh nor severe, nor does he shout in the markets. He does not repay evil with evil but pardons and forgives. His birthplace is Makkah, his migration is to Madinah, and his kingdom is in Sham. His nation are those who praise Allah on every highland and glorify Him in every station. They purify their limbs and wrap their lower garments around their waists. They are the shepherds of the sun and its light in the sky. Their ranks in prayer and battle are the same. They are monks by night and**

¹⁴³ Its chain of narration is authentic. Narrated by al-Bukhari in his "Sahih" (2125), (4838) and Ahmad in his "Musnad" (6732) and al-Tabarani in "Al-Kabir" (13: no. 14583) and al-Bayhaqi in "Al-Sunan al-Kubra" (13427), (21061) and "Dala'il al-Nubuwwah" (1/373-376), from the route of Hilal bin Abi Hilal, from Ata bin Yasar with similar wording. This is a lengthy narrative, see "Taghliq al-Ta'liq" by Ibn Hajar (2/69). There is also a report by Ka'b al-Ahbar, narrated by Ahmad in his "Musnad" (6732) and al-Bayhaqi in his "Sunan al-Kubra" (13427).

¹⁴⁴ See New Testament Isaiah 42:1-7: "Here is my servant, whom I uphold, My chosen one in whom I delight; I will put my Spirit on him, and he will bring justice to the nations. He will not shout or cry out, or raise his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth. In his teaching the islands will put their hope." This is what God the Lord says— The Creator of the heavens, who stretches them out, who spreads out the earth with all that springs from it, who gives breath to its people, and life to those who walk on it: "I, the Lord, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the gentiles to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness." The rest of the prophecy is recorded in Surahs 7:157-158 of the Quran: "Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel. Who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him. Honored him, supported him and followed the light which was sent down with him it is those who will be the successful. Say, [O Muhammad] O mankind, indeed I am the Messenger of Allah to you all [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him: He gives life and causes death." So believe in Allah and His Messenger, the unlettered prophet. Who believes in Allah and His words, and follow him that you may be guided."

warriors by day, with a hum like the hum of bees, praying wherever they are when prayer time comes, even on a trash heap."¹⁴⁵

Abu Muhammad explained: What he means by saying, 'They pray wherever they are when prayer time comes,' is that some among the People of the Book would only pray in their synagogues, churches, and meeting places. But Allah made it easy for Muslims, commanding them to pray wherever they are when the prayer time comes, and revealed: "And establish your faces at every mosque" [Al-A'raf: 29].

This statement and the previous one are attributed to the Torah, though they are found in other scriptures of Allah, because the People of the Book often attribute many of Allah's scriptures, like the Psalms and the books of Isaiah, to the Torah.

Sahl bin Muhammad narrated to me, saying: Al-Asma'i informed us, saying: Ibn Abi Al-Zinad informed us, saying: Abdul Rahman bin Al-Harith informed us, from Umar bin Hafs. Abdul Rahman said—he was among the virtuous, and Abu Hafs might have been a title for him—he said: "My father and grandfather had a document passed down before Islam for a long time, which read: **'In the name of Allah, and His truthful word, the words of the oppressors are doomed. This is a remembrance for a nation to come in the last days. They wear waistbands around their waists, wash their limbs, and cross the seas to their enemies. They have a prayer which, if it had been in the people of Noah, they would not have perished in the flood, and if it had been in the people of Thamud, they would not have been destroyed by the shriek.'**" He said: "They brought it to the Messenger of Allah, peace be upon him, and recited it to him, and informed him about its story. He then ordered them to place it as an annotation within the folds of the Quran."¹⁴⁶

Abdul Rahman narrated to me from Abdul Mun'im, from his father, from Wahb: **"Allah revealed to Adam: 'I am Allah, the owner of Bakkah (Makkah). Its people are my beloved, its visitors are my guests**

¹⁴⁵ Its chain of narration is Hasan, its narrators trustworthy. Narrated by Al-Darimi in his "Musnad" (5), Al-Dinawari in "Al-Mujalasa wa Jawahir al-Ilm" (4/124), Abu Nu'aym in "Hilyat al-Awliya" (5/386), Al-Bayhaqi in "Dala'il al-Nubuwwah" (1/376), and Ibn Asakir in "Tarikh Dimashq" (1/136) - Dar al-Kutub al-Ilmiyyah, from the route of Abu Salih from Ka'b in a broken chain (Maqtu'). See: "Ka'b al-Ahbar: His Narrations and Statements in Tafsir" by Yusuf Muhammad Al-'Amiri, Master's Thesis, Umm Al-Qura University, 1412 AH (p. 351).

¹⁴⁶ Munkar. Narrated by Abu Bakr al-Dinawari in "Al-Mujalasa wa Jawahir al-Ilm" (1298) through the chain of Al-Asma'i, from Ibn Abi Al-Zinad, with similar words but without the mention of placing the document within the folds of the Quran. It was also narrated by Al-Marwazi in "Ta'zim Qadr al-Salah" (211) and Al-Bayhaqi in "Dala'il al-Nubuwwah" (1/382) through the chain of Ibn Abi Al-Zinad, from Abdul Rahman bin Al-Harith, from Umar bin Al-Hakam. Ibn Abi Hatim stated: "Between Umar bin Al-Hakam and the Prophet, peace be upon him, there is a missing link, making it mursal, and it is a discredited narration." "Illal al-Hadith" (6/511). Also narrated by Abu Nu'aym in "Ma'rifat al-Sahaba" (5/491), and Al-Waqidi as in "Jami' al-Masanid wal-Sunan" (2/508), and Ibn Hajar in "Al-Ghara'ib al-Multaqata min Musnad al-Firdaws" (2029), through the chain: Ibn Abi Al-Zinad, from Abdul Rahman bin Al-Harith, from Ibn Abbas, from Ibn Abi Rabi'ah, from Umar bin Al-Hakam who said: 'Some of my uncles told me,' with similar words.

and pilgrims, and they are under my protection. I populate it with the inhabitants of the heavens and the earth, who come in crowds, disheveled and dusty, raising their voices with the Takbeer, crying out in Talbiyah, and weeping profusely. Whoever comes to it intending nothing else has indeed visited Me, honored Me, and come to Me. It is My duty to honor him with My hospitality. I will make this house and its memory, honor, and glory for a prophet from your descendants, named Ibrahim. I will raise its foundations for him, and he will oversee its maintenance and provide for its pilgrims. Nations and generations will continue to populate it until it reaches a prophet from your offspring. He is called Muhammad, the Seal of the Prophets. I will make him among its residents, its rulers, its guardians, and its water-bearers. Whoever inquires about Me that day, I am with the disheveled and dusty ones who fulfill their vows and come to their Lord."¹⁴⁷

Mentions of the Prophet in Persian Narratives

This is a lengthy narration which I have summarized. I read in a book by Majinis al-Ziadi—a scholar from the ancient Persians who lived during the time of Ziyad bin Abi Sufyan—Ziyad asked him to tell him the stories of the Persian kings, their ministers, and their histories. He narrated seventy good stories which were translated and attributed to him, thus he was called al-Ziadi. This book is well-known and present in the hands of people. Majinis said: "Abrawiz bin Hormuz, known as Khosrow—father of Shiruya—was traveling at night when he dozed off on his mount. He continued in this state until he fell into a deep sleep and began to lean over. His commanders, fearing he might fall, had a man approach him to wake him. He woke up startled by the vision he had seen, interrupted by the one who woke him. He said, 'I saw a figure saying to me: You have changed, so what is upon you will change, and the kingdom will be transferred to Ahmad.' This or something similar was said." In another book, I read that it was presented to Allah, the Most High, who said to him: 'Hand over what you possess to the bearer of the staff.'¹⁴⁸

Then they continued to expect an incident to occur until Al-Nu'man bin Al-Mundhir wrote about the appearance of the Messenger of Allah and what he was calling for. I saw in some of their books that Al-

¹⁴⁷ Its chain of narration is very weak. Narrated by Abu Bakr al-Dinawari in "Al-Mujalasa wa Jawahir al-Ilm" (4/125), and Al-Bayhaqi in "Shu'ab al-Iman" (447/5) through Abdul Mun'im bin Idris from his father from Wahb bin Munabbih. Abdul Mun'im is "abandoned" and his father is weak. Narrated by Al-Azraqi in "Akhbar Makkah" (p. 86) in a lengthy form and in a summarized form (p. 730) through Sa'id bin Salim from Uthman bin Saj from Wahb bin Munabbih with a similar narration. Also narrated (p. 90) through Mahdi bin Abi al-Mahdi, who said: Ismail bin Abdul Karim al-San'ani narrated to us, saying: Abdul Samad bin Ma'qal narrated to me from Wahb bin Munabbih with a similar lengthy narration.

¹⁴⁸ This story was quoted by Al-Mawardi in "A'lam al-Nubuwwah" (p. 181) and Ibn al-Jawzi in "Al-Wafa bi Ta'arif Fadail al-Mustafa" (p. 124). Narrated in "Al-Mujalasa wa Jawahir al-Ilm" (1299) by Al-Asma'i from Majinis al-Ziadi with a similar account. Also mentioned by Al-Suhayli in "Al-Rawd al-Unuf" (1/150) and Abu Sa'id al-Nisaburi in "Sharaf al-Mustafa" (1/134) and Ibn Hadeedah in "Al-Misbah al-Mudhi". In the book "The Illiterate Prophet and His Messengers to the Kings of the Earth, both Arab and Non-Arab" (166/2), and Al-Halabi in "Insan Al-Uyun fi Sirat Al-Amin Al-Ma'mun" (1/110). A similar account was narrated by Al-Tabari in "The History of the Prophets and Kings" (4711) from Muhammad bin Ishaq, from Abdullah bin Abi Bakr, from Al-Zuhri, from Abu Salama bin Abdul Rahman bin Awf, who said: "Allah sent an angel to Khosrow..." and he mentioned a similar account in detail.

Nu'man bin Al-Mundhir's letter arrived on a day when Khosrow was indulging in his pleasure and entertainment. He had ordered that no news that might upset him should be conveyed to him, and no letter from any of his officials should be delivered to him to ensure his tranquility. They said that while he was in such a state, he heard the sound of the courier. He asked about it, and it was said that it was a letter from the governor of Al-Sawad. His heart clung to it, and he said to them, "I think the suspense about what the letter contains is greater on me than the content itself." So, they delivered the letter to him, and he read it. The letter from the governor informed him that the Euphrates had brought a flood the likes of which they had never heard of, flooding and destroying people's crops and homes, and ruining their fruits. He was distressed by the harm that had befallen his subjects and the loss of revenue that was supposed to be collected from Al-Sawad. His ministers eased his concern by assuring him that funds would be allocated for the soldiers from various sources, and he returned to his entertainment.

Then he heard the sound of another courier. He asked about it and was told that it was a letter from the governor on the Armenian frontier. His heart clung to it again, and he ordered the letter to be opened. It reported that the soldiers had rebelled against their governor, killed him, seized the wealth he had, and openly defied authority. He also dismissed this concern after his ministers assured him they would resolve the issue without sending an army, ensuring the soldiers' return to obedience. He returned to his entertainment.

Then he heard the sound of yet another courier. He ordered the letter to be taken and read. It was a letter from Al-Nu'man informing him that a figure had emerged in Tihama, claiming to be the Messenger of the Allah of heaven and earth to all the people of the earth. This distressed him greatly, for he knew that this was the event he had been expecting and seeing in his dreams.¹⁴⁹

Muhammad bin Abdul Aziz told me, from Ali bin Harb, that Abu Ayyub Ya'la bin Imran Al-Bajali from the family of Jarir bin Abdullah said: "Makhzum bin Hani Al-Makhzumi told me, from his father - who lived for one hundred and fifty years - that on the night the Messenger of Allah was born, or was sent, the palace of Khosrow trembled, and fourteen of its balconies collapsed, the fire of Persia extinguished and it had not extinguished for a thousand years, and Lake Sawa dried up. This alarmed Khosrow, but he tried to remain patient. When he could no longer bear it, he decided to ask his ministers and nobles about it. He put on his crown, sat on his throne, gathered them, and informed them. The Mobadhan said, 'May God grant the king well-being; I saw wild camels and purebred horses crossing the Tigris and spreading in our lands.' Khosrow asked, 'What does this mean, O Mobadhan?' – who was considered the wisest among them. He replied, 'There will be an event from the direction of the Arabs.' So Khosrow wrote to Al-Nu'man bin Al-Mundhir: 'Send me a knowledgeable man to ask about what I sought.' He sent Abdul Masih bin Amr bin Buqayla Al-Ghassani. When he arrived, he informed him of what had happened. Abdul Masih said, 'O king, the knowledge of this matter lies with an uncle of mine who lives in the

¹⁴⁹ This was also mentioned by Abu Saad Al-Naisaburi in "The Honor of Al-Mustafa" (1/134-135), and a similar account was narrated by Al-Tabari. This is recorded in "The History of the Prophets and Kings" (1/471) through Muhammad bin Ishaq from Abdullah bin Abi Bakr from Al-Zuhri from Abu Salama bin Abdul Rahman bin Auf.

outskirts of Syria, named Satih.' Khosrow said, 'Go to him and ask him about what I told you, and bring me his response.'

Abdul Masih rode his camel until he arrived at Satih, who was near death. He greeted him, but Satih did not respond. Abdul Masih recited:

**"Is the nobleman of Yemen deaf, or did he die,
his path of death having overtaken him swiftly?"**

When Satih heard his poetry, he raised his head and said: 'Abdul Masih, on a camel galloping to Satih, who has reached the grave, sent by the king of the sons of Sasan, for the trembling of the palace, the extinguishing of the fire, the vision of the Mobadhan, and mentioned it.' Then he said, 'O Abdul Masih, when the recitations become many, the bearer of the staff is sent, the Valley of Samawa overflows, Lake Sawa dries up, and the fire of Persia extinguishes, then the Levant is not a Levant for Satih, they will have kings numbering the same as the balconies, and everything that is coming will come. Abdul Masih leapt to his mount, saying¹⁵⁰¹⁵¹:

**"Prepare yourself, for you are the determined,
do not be frightened by division and change.**

**If the kingdom of the sons of Sasan has declined,
for the times are ever-changing.**

**They may rise one day to a status
feared by besieged lions.**

**Among them is the brother of the citadel, Bahram and his brothers,
Hormuzan and Sapur [I] and Sapur [II].**

¹⁵⁰ In the original: "و تحذير" (warning) and its correction.

¹⁵¹ "أضحوا" (they became) "Al-Wafa Bi-Ta'reef Fadail Al-Mustafa."

**People are like half-siblings; those whom are known to be
impoverished are held in contempt and abandoned.**

**They are the sons of the mother; if they see wealth,
then that is the one preserved in the unseen and supported.**

**Goodness and evilness are twins;
Thus, goodness is followed and evilness is avoided."**

When Abdul Masih returned to Khosrow, he informed him of Satiḥ's words. Khosrow said: "So, until fourteen kings rule over us, events will occur..."¹⁵²

Abu Muhammad said: "I have examined the history of the kings of Persia, and found that from the reign of Khosrow II to the last of their kings, there were ten kings, including two women. The hadith mentions fourteen balconies, and it is said that they will rule according to the number of balconies. Those who are unaware or do not place matters in their proper context might think that Satiḥ's statement is knowledge of the unseen and liken it to the prophecies of the prophets. However, the news from a soothsayer is always about an event that has already occurred or has a cause indicating it, such as the dream that the king saw and the dream that the Mobadhan saw, which Satiḥ interpreted. Satiḥ knew this through the transmission of the jinn to him. Allah, the Most High, said: 'And indeed, the devils do inspire their allies [among men]' [Quran 6:121]. A prophet's news, however, is about a matter with no apparent cause or indication, about a prophet to be sent after him by a thousand years or an incident to occur in the future."

Mention in the History of the Kings of Yemen

"I have read about the history of the kings of Yemen and their narratives, as recounted by Ubayd bin Shariyah Al-Jurhumi to Muawiyah bin Abi Sufyan, may Allah have mercy on him. Ubayd was an elderly

¹⁵² The story was narrated by Ibn Qutaybah, Abu Zakariya Yahya bin Muhammad in "Asir Al-A'imma wa Akhbaruhum" (p. 43-48). It was also recorded by Al-Tabari in "The History of the Prophets and Kings" (1/459), Al-Khara'iti in "Hawatif Al-Jinan" (p. 56), Abu Sa'id Al-Naqqash in "Funun Al-Aja'ib" (p. 75, 70), Al-Bayhaqi in "Dala'il Al-Nubuwwah" (1/126), Ibn Asakir in "History of Damascus" (3/361-37), Al-Hanai in "Fawa'id" (2/990), Qiwam Al-Sunnah in "Dala'il Al-Nubuwwah" (p. 134), Ibn Al-Jawzi in "Al-Muntazam" (1/208), Ibn Tabarad in "Al-Muntaqa Min Hadith Ibn Mukhlid wa Ghayrih" (p. 50), Ibn Sayyid Al-Nas in "Uyoon Al-Athar" (1/35), and Al-Mustamli in "Kitab Al-Arba'in Al-Mutabayinah Bishart Al-Sama' Al-Mutasil" (p. 39). These references indicate the transmission chain and historical context of the story. Ibn Asakir mentioned: "A strange hadith known only from Makhzum through his father, narrated solely by Abu Ayyub Al-Bajali." Al-Dhahabi commented: "This hadith is obscure and strange." Ibn Hajar mentioned: "It is mursal (a type of weak hadith)."

man and a genealogist, knowledgeable about the stories of nations. [In one account] Tubba the Younger, who was Tubba bin Hassan bin Tubba, traveled to Yathrib and camped at the foot of Uhud. He sent for the Jews and killed three hundred and fifty men from among them. He intended to destroy it when a Jewish man who was two hundred and fifty years old approached him and said: 'O king, a man like you does not kill out of anger nor accept falsehood, and your matter is greater than to be driven by impulsiveness¹⁵³ or quickly provoked. You cannot destroy this town.' Tubba asked, 'Why?' The man replied, 'Because it is the migration place of a prophet from the descendants of Ishmael, who will emerge from this mountain pass, meaning the Sacred House.' So, Tubba refrained and proceeded towards Mecca, accompanied by this Jewish man and another learned Jewish man. These were the two rabbis who ruled against anyone opposing Judaism. He adorned the Kaaba and fed the people."¹⁵⁴

He is the one who said:

"We adorned the House that Allah made sacred ... With decorated cloths and robes."¹⁵⁵

And he is the one who said

"I testify about Ahmad that he is ... A messenger from Allah, the Creator of souls.

If my life were extended to his lifetime, ... I would be his minister and paternal cousin."¹⁵⁶

It is said that the one who said this is actually Tubba' al-Awsat.¹⁵⁷

The Disruption of the Kingdoms of Nations with His Mission and Birth, Peace Be Upon Him:

Among his signs, may my father and mother be sacrificed for him, is the disruption of the kingdoms of nations at his mission, except for the Romans because of the prayer of Isaac bin Ibrahim (peace be upon him) for them. Jacob, son of Isaac, who is Israel, inherited the prayer of his father, and thus prophethood

¹⁵³ In the original: "Barq" corrected in the annotation.

¹⁵⁴ This story was mentioned by Abdul Malik bin Hisham in "The Crowns of the Kings of Himyar" (p. 463-464), and Nashwan Al-Himyari in "The Kings of Himyar and the Nobles of Yemen" (p. 145).

¹⁵⁵ "The Crowns of the Kings of Himyar" (p. 472), and "Al-Ma'arif" by Ibn Qutaybah (p. 127), and Nashwan Al-Himyari in "The Kings of Himyar and the Nobles of Yemen" (p. 134).

¹⁵⁶ "Al-Ma'arif" by Ibn Qutaybah (p. 14, 142), and Nashwan Al-Himyari in "The Kings of Himyar and the Nobles of Yemen" (p. 122).

¹⁵⁷ "Al-Ma'arif" by Ibn Qutaybah (p. 127).

remained among his descendants. Isaac prayed for Esau, his son, for prosperity and abundance.¹⁵⁸ All the Romans are his descendants, so the Romans were spared by Isaac's prayer for them, while other kingdoms were disrupted. This was mentioned earlier in the dream that Nebuchadnezzar, king of Babylon, saw and which Daniel interpreted for him.¹⁵⁹ This is found in the books of the People of the Book.

Daniel said to Nebuchadnezzar, who had asked him about a dream he had seen without describing it: "O king, you saw a magnificent and terrifying vision. You saw a beautifully fashioned statue standing before you. Its head was of pure gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, and part of its feet iron, and some of it was clay. And I saw a stone that was cut out without hands, and it struck the feet of that statue and shattered them."¹⁶⁰ The entire statue, its iron, its bronze, its silver, and its gold, was crushed to pieces, and it became like chaff from the bulk of the threshing floor, and the wind carried them away so that no trace of them was found. And the stone that struck the statue became a great mountain that filled the whole earth. This is your dream, O king, and then he interpreted it for him. He said: "You, O king, are the head of gold that you saw. After you, another kingdom will arise, inferior to yours, and then a third kingdom of bronze which will rule over all the earth. The fourth kingdom will be as strong as iron, for iron crushes and shatters everything, and like iron that breaks everything, it will crush and break all these. As for the feet that were partly iron and partly clay, this kingdom will be partly strong and partly brittle. In those days, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people; it will crush all those kingdoms and bring them to an end, but it will itself endure forever."¹⁶¹

¹⁵⁸ The Torah (Book of Genesis, chapters 25:23, 26:1-5).

¹⁵⁹ The Old Testament (Book of Daniel, chapter 2, verses 31-45). Also narrated by Abu Sa'id Al-Naqqash in "Funun Al-Aja'ib" (p. 125), and Abu Nu'aym Al-Isfahani in "Dala'il Al-Nubuwwah" (p. 83).

¹⁶⁰ In the original: "crushes" corrected in the annotation.

¹⁶¹ The Old Testament (Book of Daniel, Chapter 2, Verses 31-45): "You, O king, were watching and saw a great and splendid statue standing before you, and its appearance was terrifying. The head of this statue was made of pure gold, its chest and arms were silver, its belly and thighs were bronze, its legs were iron, and its feet were partly iron and partly clay. While you were watching, a stone was cut out without hands, and it struck the statue on its feet of iron and clay and crushed them. Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. But the stone that struck the statue became a great mountain and filled the whole earth. This was the dream, and now we will interpret it to the king. You, O king, are the king of kings, for the God of heaven has given you a kingdom, power, strength, and glory. Wherever the sons of men dwell, or the beasts of the field and the birds of the sky, He has given them into your hand and has made you ruler over them all. You are this head of gold. After you, another kingdom will arise, inferior to yours. Next, a third kingdom, one of bronze, will rule over the whole earth. Finally, there will be a fourth kingdom, strong as iron; for iron breaks and smashes everything, and as iron breaks things to pieces, so it will crush and break all the others. Just as you saw that the feet and toes were partly of baked clay and partly of iron, so this will be a divided kingdom; yet it will have some of the strength of iron in it, even as you saw iron mixed with clay. And the toes of the feet were partly iron and partly clay, so part of the kingdom will be strong and part of it will be brittle. And as you saw the iron mixed with clay, they will mix with the seed of men, but they will not adhere to one another, just as iron does not mix with clay. In the days of these kings, the God of heaven will set up a kingdom that will never be destroyed, nor will its sovereignty be left to another people; it will crush all those kingdoms and bring them to an end, but it will itself endure forever. Because you saw

Among the kingdoms disrupted by his mission, peace be upon him, was the Kingdom of Persia:

Its king was the most powerful and formidable ruler on earth. The first sign of its disruption was when Shiroyeh, the son of Khosrow II, killed his father. Then a plague appeared in his kingdom, from which he perished. His reign lasted seven months. Then his son Ardashir, who was seven years old, reigned for five months. After him, a man not of the royal family, named Khusrow, ruled, and he was killed by Boran, the daughter of Khosrow. His reign lasted twenty-two days. Then a man from the descendants of Hormuz, named Khosrow bin Qubad, born in the land of the Turks, ruled for three months. Then Boran, the daughter of Khosrow, ruled for a year and six months¹⁶², and the news of her reached the Messenger of Allah, peace be upon him.

Zayd bin Akhzam Al-Tai told me, Abu Qutaybah narrated to us, Abu Al-Minhall informed us, from Abdul Aziz bin Abi Bakra, from his father, who said: When Khosrow died, it was mentioned to the Prophet. He asked, "Who did they appoint as his successor?" They said, "His daughter Boran." He said, "A people who entrust their affairs to a woman will never prosper"¹⁶³. Then, Ardimeh, the daughter of Khosrow, ruled, but she was poisoned and died. Her reign lasted four months. After her, a man ruled for a month before being killed. When the people of Persia saw the state of collapse they were in, they sought the son of the son of Khosrow, named Yazdegerd bin Shahriyar, and made him their king at the age of fifteen. He stayed in Ctesiphon during the division¹⁶⁴ for eight years. He is the one mentioned by Daniel in the vision of Nebuchadnezzar that all his kingdom would be shattered.

that a stone was cut from a mountain by no human hand and it crushed the iron, the bronze, the clay, the silver, and the gold. The great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure.

¹⁶² "Al-Ma'arif" by Ibn Qutaybah (p. 152).

¹⁶³ Its chain of narration is good, and the hadith is authentic. Narrated by Ibn Qutaybah in "Uyun Al-Akhbar" (1/53), and Al-Bazzar in his Musnad (3685), with the same chain. Al-Bazzar said: "This hadith has been narrated from Abu Bakra through multiple routes, and we know of no one who narrated it except Abu Bakra, from the Prophet, peace be upon him. We mentioned it from Abu Al-Minhall because he did not narrate except these two hadiths, so we mentioned them to gather them in one place." Abu al-Minhall Al-Bakrawi is of unknown condition; no one narrated from him except Abu Qutaybah, who is trustworthy but errs. Al-Haythami said: "I do not know him." "Majma' Al-Zawaid" (9/372). This hadith was narrated through Umar Al-Hajna, Al-Hasan Al-Basri, and Abdul Rahman bin Jushan Al-Ghatafani from Abu Bakra Al-Thaqafi. It was also narrated through Hammad bin Salamah, with differences in the narration. Al-Aswad bin Amir Shadhan narrated from Hammad bin Salamah from Humayd Al-Tawil from Al-Hasan Al-Basri from Abu Bakra Al-Thaqafi. Huwadhah bin Khalifah Al-Bakrawi narrated from Hammad bin Salamah from Ali bin Zaid bin Jud'an from Abdul Rahman bin Abi Bakra Al-Thaqafi from Abu Bakra Al-Thaqafi. Al-Bukhari narrated it in "Sahih" (4425), (7099), and Al-Nasa'i in "Al-Mujtaba" (5403(1)), and "Al-Kubra" (5904), and Al-Tirmidhi in "Jami'" (2262), and Ahmad in his "Musnad" (20730), (20767), (20804), (20807), (20808), (20838), (20848), and Al-Tayalisi in his "Musnad" (919), and Ibn Abi Shaybah in "Musannaf" (38941), (38942), and Al-Bazzar in his "Musnad" (3647), (3648), (3649), (3650), (3688), and Ibn Hibban in his "Sahih" (4516), and Al-Hakim in "Mustadrak" (4634), (7885), (8694), and Al-Bayhaqi in "Sunan Al-Kubra" (5208), (20421).

¹⁶⁴ "Al-Intishar" in "Al-Ma'arif", and in the annotation of "Al-Ma'arif": "Al-Inkisaar".

When Sa'd bin Abi Waqqas arrived with his severe attack, Yazdegerd ordered his wealth and treasures to be transported to China and stayed with a small number of soldiers and limited resources in Nahavand. He left his brother in Ctesiphon and sent Rustam to fight Sa'd. Rustam camped at Qadisiyyah and stayed there until he was killed. When Yazdegerd heard of this, he knew that their time had ended, so he went to Persia, then fled to Merv on the way to Sijistan, where he was killed. This account is mentioned in their books.¹⁶⁵

Among the kingdoms disrupted by his mission and birth, peace be upon him, was the kingdom of the people of Yemen.

The first sign was the domination of Yemen by the Abyssinians, then the expedition of Sayf bin Dhi Yazan, who was made their king by Khosrow. The Abyssinians fought him until they expelled him from Yemen. He stayed there and corresponded with Khosrow about what the Abyssinians had done. They reached Yemen and killed him, ending the matter. They did not appoint anyone to rule over them. However, the people of each region appointed a man from Himyar as their king, and they became the kings of factions until Allah brought Islam.¹⁶⁶

Among the kingdoms disrupted by his mission was the Kingdom of Al-Hirah:

After Al-Nu'man bin Al-Mundhir. The kingship left the Al-Mundhir family after him, and Khosrow appointed Iyas bin Qabisah over them. He ruled for¹⁶⁷ months, and the family of Khosrow became troubled and preoccupied with their own issues. Then Allah brought Islam, and Iyas died at Ayn Al-Tamr.¹⁶⁸ Zayd Al-Khail said about this:

**If the lord of the Ayn leaves his place,
then every pleasure will inevitably vanish.¹⁶⁹**

¹⁶⁵ "Al-Ma'arif" by Ibn Qutaybah (p. 666-667).

¹⁶⁶ "Al-Ma'arif" by Ibn Qutaybah (p. 638-639).

¹⁶⁷ "Alayhi" "Imta' Al-Asma'".

¹⁶⁸ "Al-Ma'arif" by Ibn Qutaybah (p. 650).

¹⁶⁹ His "Diwan" (p. 82), "Al-Ma'arif" by Ibn Qutaybah (p. 650), his biography in "Al-Shi'r wa Al-Shu'ara" (1/278).

Among the kingdoms disrupted by his mission was the Kingdom of the Ghassanids in Sham:

Hassan bin Thabit said about them:

**Whom does time not deceive, or who is safe from it,
after the deaths of 'Amr and Hujr?**

**They reigned from the mountain of snow to
the sides of Ayla, over freeman and slave.¹⁷⁰**

He refers to: Amr bin Al-Nu'man bin Al-Harith the Younger bin Al-Harith the Middle, who was known as Al-A'raj bin Al-Harith the Elder¹⁷¹, and Hujr bin Al-Nu'man, his brother. The last of them to rule was Jabalah bin Al-Ayham, who converted to Christianity after accepting Islam and joined the land of the Romans during the caliphate of Umar bin Al-Khattab, may Allah be pleased with him.¹⁷²

Evidence of his Prophethood by his Name, Peace Be Upon Him:

Among the signs is that no one before him was named by his name, as a protection from Allah for his name, similar to what He did for Yahya bin Zakariya, as He did not make for him before a namesake. Because He named him in the earlier scriptures, and His prophets gave the glad tidings about him. If the name had been common, deception could have been possible, and claims would have spread, leading to confusion among some weak people. Except for four men who were named by this name due to a man of the People of the Book giving the glad tidings of our Prophet, peace be upon him, and the proximity of his time.

Yazid bin Amr told me, Al-Ala bin Al-Fadl told us, my father told me, from his father, Abdul Malik bin Abi Suwaya, from Abi Suwaya, from his father; Khalifah bin Abda Al-Minqari, said: I asked Muhammad bin Adi bin Suwaya bin Jusham bin Saad: How did your father name you Muhammad? He said: I asked my father the same question you asked me; he said: I went out with four men from Banu Tamim, I was one of them, Sufyan bin Mujashir bin Darim, Yazid bin Amr bin Rabiah bin Kaaibah bin Harqus, and Usama

¹⁷⁰ His "Diwan" (p. 123), "Al-Ma'arif" by Ibn Qutaybah (p. 643), his biography in "Al-Shi'r wa Al-Shu'ara" (1/296).

¹⁷¹ "Al-Ma'arif" by Ibn Qutaybah (p. 643).

¹⁷² "Al-Ma'arif" by Ibn Qutaybah (p. 593, 644).

bin Malik bin Jundub bin Al-Anbar, heading to Ibn Jabalah Al-Ghassani. When we arrived in the Levant, we camped by a small pond with some shrubs, near a monk's monastery¹⁷³. He looked down on us and said: This language is not of the people of this land. We said: Yes, we are people from Mudar. He asked: Which part of Mudar? We said: From Khindif. He said: "Indeed, a prophet will soon be sent among you; hasten to him and take your share of guidance from him, for he is the Seal of the Prophets, and his name is Muhammad." When we left Ibn Jabalah and returned to our people, each of us had a son, and we named him Muhammad.¹⁷⁴

Some people say instead of Muhammad bin Yazid bin Amr; it was Muhammad bin Ahiha bin Al-Julah, who was the brother of Abdul Muttalib on his mother's side.¹⁷⁵ When these people knew that no one among the people was named Muhammad and the monk gave them the glad tidings of the Prophet and informed them of the nearness of his time, each of them named his son Muhammad, hoping that his son would be the prophesied Prophet. If they claim that several people were named by this name, other than those who were named because of him, these lineages are between us and them, for they gather the names, and these reports and previous books, let them bring something that was named as such.

And among the signs before his prophethood was the event of the Elephant:

Among the signs before his mission was the incident of the Elephant, and his birth in that year was agreed upon by everyone. The incident of the Elephant was a well-known and close event witnessed by many who lived during his mission and survived his death and lived on afterward, such as Hakim bin

¹⁷³ The monk residing in the monastery of worship.

¹⁷⁴ Its chain of narration is very weak. Al-Dinawari narrated it in "Al-Mujalasah wa Jawahir al-Ilm" (4/139), and through him Ibn Asakir in "Tarikh Madinat Dimashq" (40/101). Ibn Qayyim quoted it from Ibn Qutaybah in "Hidayat Al-Hayara fi Ajwibat Al-Yahud wa Al-Nasara" (2/391). Al-Khara'iti narrated it in "Hawatif Al-Jinan" (p. 70), Al-Tabarani in "Al-Mu'jam Al-Kabir" (17/111), no. 275, and Abu Nu'aym Al-Isfahani in "Dala'il Al-Nubuwwah" (p. 93) and "Ma'rifat Al-Sahabah" (1/178), and Ibn Asakir in "Tarikh Madinat Dimashq" (40/99, 100, 102), and Al-Bayhaqi in "Dala'il Al-Nubuwwah" (2/114), Al-Baghawi, Ibn Sa'd, Ibn Shahin, and Ibn Al-Sakan as in "Fath Al-Bari" by Ibn Hajar (6/556), from various chains of narration from Al-Ala bin Al-Fadl bin Abdul Malik bin Abi Suwaya Al-Minqari, from his father Abu Al-Fadl bin Abdul Malik, from his father Abdul Malik bin Abi Suwaya, from Abi Suwaya, from his father Khalifah bin Abda bin Jurul. Abu Al-Qasim Al-Baghawi said: "I know of no other hadith with this chain of narration narrated by Ibn Abi Suwaya." "Mu'jam Al-Sahabah" (4/222), and Ibn Meni' said: "I know of no other hadith with this chain of narration," and Ibn Manda said: "This is a strange hadith, not known except through this route." Al-Haythami said: "In it are those whom I do not know." "Majma' Al-Zawa'id" (8/232). In its chain is Al-Ala bin Al-Fadl, of whom Al-Dhahabi said: "He is weak," "Al-Kashif" (3/568), and Ibn Hajar said: "Weak," "Taqrib Al-Tahdhib" (1/761), and the rest of the narrators are unknown.

¹⁷⁵ "Al-Ma'arif" (p. 556), see: "Fath Al-Bari" (6/556).

Hizam¹⁷⁶, Huwaytib bin Abdul Uzza¹⁷⁷, and Hassan bin Thabit¹⁷⁸. All these people lived sixty years in the pre-Islamic period and sixty years in Islam. As for those who met him and died before or shortly after the Prophet, they are too numerous to count. The poets spoke about this incident from direct experience and observation. For example, Nufayl bin Habib, a pre-Islamic poet, who was captured by the Abyssinians on their way to Mecca that night, managed to escape from them and said:

"Oh, did our mounts strike their hooves greatly

We have granted you, for separation, an eye.

For if you had seen, but you will not see,

what we saw at the side of Al-Muhassab,

I praised Allah when I saw a bird,

and stone pebbles being thrown at us.

And all of them were calling Nufayl to account,

as if I owed a debt to the Abyssinians.¹⁷⁹

And Tufayl, a pre-Islamic poet, said:

¹⁷⁶ Hakim bin Hizam bin Khuwaylid bin Asad bin Abdul Uzza bin Qusai Al-Asadi, the nephew of Khadija, Mother of the Believers, may Allah be pleased with her, was one of the chiefs of Quraish. He was a friend of the Prophet, peace be upon him, before the mission and loved him after the mission, but he delayed his Islam until the year of the conquest. He died in the year 60 AH at the age of 120 years. Refer to "Those Who Lived 120 Years from the Companions" by Ibn Manda (p. 21), "Rih Al-Nasreen in Those Who Lived 120 Years from the Companions" by Al-Suyuti (p. 49), "Al-Isabah fi Tamyiz Al-Sahabah" (2/112).

¹⁷⁷ Huwaytib bin Abdul Uzza Al-Qurashi Al-Amiri, embraced Islam on the day of the conquest, witnessed Hunayn, and was among the mu'allafah (those whose hearts were inclined towards Islam), and he went to Sham as a mujahid. He lived 120 years and died in the year 54 AH. Refer to "Those Who Lived 120 Years from the Companions" by Ibn Manda (p. 34), "Rih Al-Nasreen in Those Who Lived 120 Years from the Companions" (p. 55), "Al-Isabah fi Tamyiz Al-Sahabah" (2/124).

¹⁷⁸ Hassan bin Thabit bin Al-Mundhir Al-Khazraji, Al-Ansari, Abu Al-Walid, a noble companion, may Allah be pleased with him, the poet of the Prophet, peace be upon him, and one of the "mukhadramin" (those who lived during both the pre-Islamic and Islamic periods). He embraced Islam at the age of sixty and lived for another sixty years in Islam. He died in Medina between the years 35 and 40 AH during the caliphate of Ali bin Abi Talib at the age of 120 years. Refer to "Those Who Lived 120 Years from the Companions" by Ibn Manda (p. 46), "Rih Al-Nasreen in Those Who Lived 120 Years from the Companions" (p. 43), "Al-Isabah fi Tamyiz Al-Sahabah" (2/55).

¹⁷⁹ "The Biography of Ibn Ishaq" (p. 64), "The Biography of Ibn Hisham" (1/47), "Al-Mujalasah wa Jawahir Al-Ilm" (4/85).

**The elephant grazes in the ravines, and when it was called it answered
in fright when the elephant disobeyed its companions.¹⁸⁰**

And Abu Al-Salt Umayya bin Abi Al-Salt, a pre-Islamic poet, said:

**Indeed, the signs of our Lord are clear,
only the disbeliever disputes them.**

**He stopped the elephant at Al-Mughammas,
until it crawled as if it were wounded.¹⁸¹**

And Abraha, the king of Abyssinia, said:

**Where is the escape when God is the seeker,
and the scarfaced one is defeated, not the victor?¹⁸²**

Some of the people who were struck by the event survived among the Sudanese; Aisha said: "I saw the driver and the guide of the elephant in Mecca, blind and crippled, begging people."¹⁸³

¹⁸⁰ "Al-Mujalasah wa Jawahir al-Ilm" (4/86), and "Akhbar Makkah wa ma ja'a fiha min al-Athar" by Al-Azraqi (p. 236).

¹⁸¹ "Al-Mujalasah wa Jawahir al-Ilm" (4/86-87), and "Akhbar Makkah wa ma ja'a fiha min al-Athar" by Al-Azraqi (p. 237).

¹⁸² Mentioned by Ibn Hisham in "Al-Sirah al-Nabawiyyah" (1/53), Al-Tabari in "Tarikh al-Rusul wa al-Muluk" (2/136), and in his "Tafsir" (30/196), and by Abu Nu'aym in "Dala'il al-Nubuwwah" (1/150), Ibn Al-Athir in "Al-Kamil fi al-Tarikh" (1/405), Ibn Al-Jawzi in "Al-Muntazam fi Tarikh al-Muluk wa al-Umam" (2/126), Ibn Kathir in "Al-Bidaya wa al-Nihaya" (2/170-176), and in his "Tafsir" (8/485), and Al-Salihi in "Subul al-Huda wa al-Rashad" (1/219).

¹⁸³ Narrated by Ibn Ishaq in his "Sirah" (1/42), and as in "Sirat Ibn Hisham" (1/57), and by Khalifa bin Khayyat in "Al-Tarikh" (p. 53), and through him by Al-Bazzar in "Al-Bahr al-Zakhar" (300), and by Al-Bayhaqi in "Dala'il al-Nubuwwah" (1/125), Al-Haythami said: "Narrated by Al-Bazzar, and its men are trustworthy," "Majma' al-Zawa'id wa Manba' al-Fawa'id" (3/285), and Ibn Hajar said: "This chain is good," "Mukhtasar Zawa'id Musnad Al-Bazzar" (797), and Al-Suwayyan authenticated its chain in "Al-Sahih min Ahadith al-Sirah al-Nabawiyyah" (p. 10), and it was also narrated by Al-Dinawari in "Al-Mujalasah" (4/87), through the route of Al-Waqidi from Aisha, and it is weak and the chain is disconnected. It has another route with Muhammad bin Mukhallad in "Al-Muntaqa min Hadithih" (p. 216).

The incident of the Elephant, which they witnessed, is a clear sign for those who denied Allah and a clear sign for those who denied the messengers. This is because it is inconceivable to rational minds that birds could come from the sea with stones of baked clay, carrying them in their legs and beaks, to destroy a nation unless it was by command and sending from Allah. So, let them show us who is capable of this great matter and commanding these birds. Since no one is capable of such a feat except Him, Glorious and Mighty be He, it is clear to everyone that He did this to support a people against their enemies, and the support was for those He was pleased with, and destruction was for those He was angry with.

What was the reason for this support and pleasure for the Quraysh at that time, while they were worshipping idols, and among them were atheists who believed in time as the ultimate cause? Allah has narrated about them: "And they say, 'Nothing destroys us except time'" [Al-Jathiyah: 24]¹⁸⁴, and dualists who believed in two gods, as Allah said: "Do not take two gods. He is but one God" [An-Nahl: 51], and among them were those who worshipped angels, claiming they were the daughters of Allah¹⁸⁵.

What was the reason that warranted anger and destruction for the Abyssinians, who were people of the Book? This is explained by Abdul Muttalib on the day of the Elephant, when he supplicated against the Abyssinians:

**O Allah, indeed a man protects his dwelling
and his property, so protect Your property.**

**Let not their crucifix and their power
overcome & whatever they have gathered Your might.**¹⁸⁶

And Abraha, their king, said on that day when he saw what he saw:

¹⁸⁴ The verse in the manuscript: "And they say, 'Nothing destroys us except time'" is incorrect.

¹⁸⁵ As in His saying: "So ask them: Are the daughters for your Lord and the sons for them? Or did We create the angels as females while they were witnesses? Indeed, it is out of their falsehood that they say, 'Allah has begotten,' and indeed, they are liars. Has He chosen daughters over sons? What is wrong with you? How do you judge? Will you not then take heed? Or do you have a clear authority? Then produce your scripture if you should be truthful." [As-Saffat: 149-157].

¹⁸⁶ Mentioned by Al-Tabari in "Tarikh al-Rusul wa al-Muluk" (2/135), Al-Bayhaqi in "Dala'il al-Nubuwwah" (1/121), Ibn Al-Athir in "Al-Kamil fi al-Tarikh" (1/404), and Ibn Al-Jawzi in "Al-Muntazam fi Tarikh al-Muluk wa al-Umam" (2/125), "Zad al-Masir" (8/309), "Al-Wafa bi-Ta'rif Fada'il al-Mustafa" (p. 50), Ibn Khaldun in his "History" (2/62), and Ibn Kathir in "Al-Bidaya wa al-Nihaya" (2/170-176), and in his "Tafsir" (8/485), and Al-Salihi in "Subul al-Huda wa al-Rashad" (1/219).

**Where is the escape when God is the seeker,
and the scarfaced one is defeated, not the victor?**

Both groups were equal in their knowledge of Allah, their desire towards Him, their fear, and the consequences of injustice. Despite that knowledge, they were disbelievers. However, the Sudanese were people of the Book, whereas the Quraysh at that time had no scripture. They were united in Christianity while the Quraysh were divided, and the Sudanese were aggressive in their oppression, having forced their church upon Yemen. They came as victors, and the Quraysh were the oppressed.

Is it not clear to anyone with insight and understanding that this event was related to Muhammad, peace be upon him, and what Allah prepared for him and his rightly guided followers? If they claim that the incident of the Elephant is false and fabricated, that there was neither an elephant nor birds, and it is not mentioned among them, we would then dismiss all previous accounts from every aspect, including ancient poetry, and refer them to the Book of Allah and its evidence, as it says: "Have you not considered how your Lord dealt with the companions of the elephant? Did He not make their plan go astray?" [Al-Fil: 1-2], to the end of the surah, meaning: "Have you not seen what your Lord did to them?" The intention in His saying "Have you not considered" is directed at the polytheists, not the Prophet, as the Prophet, peace be upon him, knew and was guided and took heed. The polytheists were the ones in need of the reminder and the warning, to be made aware of what they had witnessed and known of Allah's power, His kindness, and His favor upon them, defending them against His enemies. Is it conceivable that the Prophet, peace be upon him, would address them with words from Allah - the Glorified, the Sublime - reminding them of something they did not know? Would they not have said to him: "We did not know this, nor did we see it, nor did our fathers"? Would not the Muslims have turned away and those who had accepted faith have departed, and those doubtful of his matter have become certain in their skepticism?

If they say that He had said, "Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?" [Al-Anbiya: 30], and those who disbelieved did not see or know this, we would say that in His saying, "Have those who disbelieved not considered," He means the People of the Book: "that the heavens and the earth were a joined entity, and We separated them," meaning they knew this from what We revealed to them in the books that are in their hands, and others know it through their reports. Knowledge can be through news just as it can be through observation.

If they say: "Allah protected the House and prevented it," I would say: Who then calls for its pilgrimage, visit, performance of rituals, and reverence of its symbols, inspiring all nations from the farthest corners of the earth to come to it hastily, as He said: "disheveled and dusty"?

Every sign in the [Masjid] al-Haram is clear; like the wild animals that are safe within it, even going out with predators and dogs, and becoming frightened of them if they leave it. Birds land on the roofs of the mosque and Zamzam and the water supply, but do not know the roof of the House. And the Maqam of Ibrahim (the standing place of Abraham) within the stone, which is a sign for him and his forefathers, as they were the founders of that place, and through it, wisdom spread and the message reached all.

Signs After His Death, Peace Be Upon Him:

Among the clear signs after his death, peace be upon him, was the seeking of rain by Umar through the intercession of his uncle Abbas, and they were given rain until the people tied up their waist wraps and carried their sandals. The people began to touch Abbas's sides, saying, "Congratulations to you, O water provider of the Two Holy Sanctuaries"¹⁸⁷. This is well-known and mentioned in poetry, and the Abbasids take pride in it, beginning and repeating it, and such a matter is not falsely attributed.

And among the clear signs after his death was that they found martyrs fresh and in a bending position after fifty years.

Muhammad bin Ubaid told me, Ibn Uyaynah narrated to us, from Abu Al-Zubayr, from Jabir, who said: "Muawiyah wanted to extend the canal he had dug. Sufyan said: 'It is called the Canal of Abu Ziyad.' They called out in Medina: 'Whoever has a deceased relative, let him come to his deceased.' Jabir said: 'We came and exhumed them so we found them fresh and in a bending position. A hoe struck the foot of one of them, and it bled. Abu Sa'id Al-Khudri said: 'No one should ever deny after this.'"¹⁸⁸. This is a true event witnessed by the people of Medina, from the group of those transferred martyrs.

¹⁸⁷ Mentioned by Ibn Qutaybah as a suspended narration in "Gharib al-Hadith" (2/183), and through him by Ibn Asakir in "Tarikh Dimashq" (26/363), narrated by Abu Ya'qub Al-Khatibi from his father from his grandfather from Abbas, may Allah be pleased with him, similarly. Al-Dinawari connected it in "Al-Mujalasah" (727), and through him by Ibn Bashkuwal in "Al-Mustaghithin bi-Allah Ta'ala" (p. 22), without the saying "Congratulations to you, O water provider of the Two Holy Sanctuaries," and its chain is weak. In its chain is Abu Ya'qub Zayd bin Abdul Hamid Al-Khatibi, mentioned by Ibn Hibban in "Al-Thiqat" (6/317), and he is of unknown condition. And Ibn Hajar said: "Accepted." The origin of this narration was recorded by Al-Bukhari in his "Sahih" (1010), (3710), Ibn Khuzaymah in his "Sahih" (1421), Ibn Hibban in his "Sahih" (2861), Al-Bayhaqi in "Al-Sunan Al-Kubra" (6520), and Al-Tabarani in "Al-Kabir" (1/72), no. (84), and Al-Tabarani in "Al-Awsat" (2437), from Anas: that Umar bin Al-Khattab, may Allah be pleased with him, used to seek rain through the intercession of Al-Abbas bin Abdul Muttalib, saying: "O Allah, we used to seek rain through our Prophet and You gave us rain. Now we seek rain through the uncle of our Prophet, so grant us rain." He said, and they would be given rain.

¹⁸⁸ Its chain is authentic. Narrated by Ibn Qutaybah in "Ta'wil Mukhtalif Al-Hadith" (p. 227), "Uyun Al-Akhbar" (2/342), through the same route. Also narrated by Ibn Al-Mubarak in "Al-Jihad" (98), Abdul Razzaq in "Al-Musannaf" (6656), (9602), Umar bin Shabba in "Akhbar Al-Madina" (1/131), Al-Tahawi in "Sharh Mushkil Al-Athar"

It is not conceivable that Jabir could claim such a significant matter in Medina if they had not seen it and known it themselves.

Similarly, the story of Talha bin Ubaid Allah when his daughter Aisha saw him in a dream. He said to her: "O my daughter, move me from this place, for the moisture has harmed me." So, she exhumed him after thirty years or so and moved him from that damp place¹⁸⁹. He was fresh and unchanged. He was reburied in Al-Hajriyin in Basra, and Abdul Rahman bin Salama Al-Taymi took charge of exhuming him. I heard Ishaq bin Rahwayh mention it.¹⁹⁰

Among the signs left by Allah in his companions were empowerment, victory, and honor. The enemy could not stand firm against them for a moment during the encounter.

Umar bin Al-Khattab, may Allah be pleased with him, used to say to those who came to him: "Does the enemy stand firm against you?" If they said: "Yes," he would say: "You have betrayed."¹⁹⁸

(12/440), Al-Dinawari in "Al-Mujalasa" (4/88), and Ibn Abd Al-Barr in "Al-Tamhid" (13/142), (19/242) through multiple chains from Ibn Uyaynah with similar content. Also narrated by Ibn Abi Shaybah in "Al-Musannaf" (37945), through Kathir bin Hisham, from Hisham Al-Dastuwai, from Abu Al-Zubayr, from Jabir. Its narrators are trustworthy, and Abu Al-Zubayr is a known mudallis (obfuscator in his narrations), but he explicitly stated he heard it. The incident of the hoe striking the foot was about Hamza bin Abdul Muttalib, may Allah be pleased with him. Refer to "Dala'il Al-Nubuwwah" by Abu Nu'aym (p. 207), Al-Bayhaqi (3/21 - 294), "Al-Bidaya wa Al-Nihaya" (4/44), and "Zad Al-Ma'ad" (3/214 - 216). And the man whose foot was struck by the hoe was Hamza bin Abdul Muttalib, may Allah be pleased with him.

¹⁸⁹ The word "اللز" refers to the moisture or dew that seeps from the ground. ("Al-Qamus" 677), ("Al-Nihayah" 1/41)

¹⁹⁰ Its chain is authentic. Ibn Qutaybah mentioned it in "Al-Ma'arif" (p. 229). Al-Muhibb Al-Tabari attributed it in "Al-Riyadh Al-Nadhirah" (4/65) to Ibn Qutaybah and Al-Fada'ili. The report was also narrated by Abdul Razzaq (9603), Ibn Sa'd (3/223-224), Ibn Abi Shaybah (3/360), Al-Dinawari in "Al-Mujalasa wa Jawahir al-Ilm" (4/87), Ibn Manda in "Ma'rifat Al-Sahabah" (386, 387), Ibn Abd Al-Barr in "Al-Isti'ab" (2/768), and Ibn Asakir in "Tarikh Dimashq" (8/290) through the route of Ismail bin Abi Khalid from Qais bin Abi Hazim with similar content. Ibn Abi Al-Dunya narrated it in "Ahwal Al-Qubur" (p. 161), and Al-Dhahabi mentioned it in "Siyar" (1/40) through the route of Sa'id bin 'Amir from Al-Muthanna bin Sa'id with similar content, and its chain is good. Ibn Kathir mentioned it in "Al-Bidaya wa Al-Nihaya" (3/259) through the route of Ali bin Zaid bin Jud'an from his father with similar content, and its chain is weak. It is said that Ibn Abbas exhumed him, see: "Al-Tamhid" (13/142), "Al-Isti'ab" (2/768), and "Asad Al-Ghaba" (3/89).

¹⁹⁸ Narrated by Al-Dinawari in "Al-Mujalasa wa Jawahir al-Ilm" (4/92), through the route of Sufyan bin Uyaynah, connected to Umar bin Al-Khattab, may Allah be pleased with him. Also narrated by Al-Tabarani in "Al-Mu'jam Al-Awsat" (8108), and Abu Musa Al-Madini in "Al-Lata'if min Daqa'iq Al-Ma'arif" (p. 91) from Abu Dharr, may Allah be pleased with him. Al-Tabarani said: "This hadith is not narrated from Abu Dharr except through this chain, and only Baqiyah narrated it." Al-Mundhiri said: "Al-Tabarani narrated it in Al-Awsat with a good chain; the only issue is the tadlis (obfuscation) of Baqiyah bin Al-Walid, but he explicitly stated hearing it." "Al-Tarhib wa Al-Tarhib" (2012), and Al-Haythami said: "Its narrators are trustworthy, and Baqiyah explicitly stated hearing it." "Majma' Al-Zawa'id" (5/341), and Al-Busiri said: "Its narrators are trustworthy." "It-haf Al-Khiyarat Al-Mahrah" (5/179), and Al-Albani weakened it in "Al-Silsilah Al-Da'ifah" (11/178).

When the defeated Romans came to Heraclius in Antioch, he asked them: "Woe to you! Tell me about these people you fight. Are they not human beings like you?" They said: "Yes." He said: "Aren't you more numerous than they are in every battlefield?" They replied: "Yes." He asked: "Then why do you flee whenever you meet them?" An elder among them said: "Because they pray at night, fast during the day, fulfill their promises, enjoin what is right, forbid what is wrong, and are just among themselves. As for us, we drink wine, commit adultery, engage in forbidden acts, break our promises, oppress and wrong others, command what angers Allah, and forbid what pleases Allah, and we spread corruption on the land." Heraclius said: "You have spoken the truth."¹⁹⁹

Among his signs, peace be upon him, is the Quran:

That which if all mankind and jinn were to gather together to produce the like of it, they could not, even if they were to each other assistants. Allah revealed it to him during a time of poetry, eloquence, and rhetoric, making it a sign just as He made the signs of every prophet similar to the prevalent matters of their time. For Moses, peace be upon him, it was the parting of the sea and the staff and the stone gushed water in the wilderness, and similar events during the time of sorcery. For Jesus, peace be upon him, it was reviving the dead, creating birds from clay, and healing the blind and the lepers, and similar events during the time of medicine.²⁰⁰ He challenged them repeatedly to produce a surah like it, as he recited to them: "And if²⁰¹ you are in doubt about what We have sent down upon Our Servant, then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful." [Al-Baqarah: 23], then said: "But if you do not – and you will never be able to – then fear the Fire whose fuel is men and stones, prepared for the disbelievers." [Al-Baqarah: 24]. This means to use your inability as evidence of his truthfulness, and fear the Fire that has been promised to you in the Hereafter. They claimed the ability to do so without producing anything, as Allah narrated about them: "And when Our verses are recited to them, they say, 'We have heard. If we willed, we could say something like this. This is not but legends of the former peoples.'" [Al-Anfal: 31], and He said: "And who is more unjust than one who invents a lie about Allah or says, 'It has been inspired to me,' while nothing has been inspired to him, and one who says, 'I will reveal something like what Allah revealed.'" [Al-An'am: 93].

But they did not produce a surah like it; if their claim of its possibility were true, they would have dissuaded people from it, divided the followers, dispersed the crowds, and relieved themselves from the

¹⁹⁹ Mentioned by Ibn Qutaybah in "Uyoon Al-Akhbar" (1/208) without a chain. Narrated by Al-Dinawari in "Al-Mujalasah wa Jawahir al-Ilm" (4/91), and mentioned by Ibn Kathir in "Al-Bidaya wa Al-Nihaya" (7/19) through the route of Abu Ishaq, connected.

²⁰⁰ "Ta'wil Mushkil Al-Quran" by Ibn Qutaybah (p. 17).

²⁰¹ In the manuscript: "If."

exhausting wars which forces one to leave their wealth and abode behind, sparing themselves with minimal effort.

Another indication of their familiarity with the Quran and their amazement at its eloquent words and subtle meanings is their comparison of it to magic. Allah the Exalted said: "The disbelievers say²⁰² of the truth when it has come to them, 'This is evident magic.'" [Al-Ahqaf: 7]. Just as the earlier people said of Christ when he brought them miraculous signs like reviving the dead and healing the blind, "This is evident magic." For this reason, Allah said to console him: "Nothing is said to you except what was already said to the messengers before you." [Fussilat: 43].

The Arabs use "magic" as a metaphor for anything subtle, delicate, and that captivates hearts, achieves goals, elevates the small, and diminishes the great. Hence, they say, "Indeed, some eloquence is magic"²⁰³, and they say, "So-and-so bewitched me with his speech," meaning he deceived me, and "So-and-so is nothing but a magician." If they were able to produce something like it, they wouldn't compare it to magic, just as doctors wouldn't compare their work to the miracles of Christ if they could replicate them.

This statement of theirs contradicts their claim, "If we wished, we could say something like this; this is nothing but legends of the former peoples." We said that some people of deviation and heresy, who possess a degree of eloquence and articulation, should try to produce something similar to it, like its surahs. When they found it as unreachable as a star, they inclined towards the short surahs, like Surah Al-Kawthar and Surah Al-Fath, and similar ones, to create doubt among the ignorant due to the small number of its letters. The inability becomes evident in the composition and connection, so if the composition is minimal, doubt arises.

They said, "What is in this?" The naturally gifted among the Arabs compared it to the short surahs. Musaylima said: "O frog, croak, how much you croak, neither do you muddy the water, nor do you

²⁰² In the manuscript: "And they said."

²⁰³ Authentic hadith. Narrated by Ibn Qutaybah in "Uyoon Al-Akhbar" (2/184), from the hadith of Abdullah bin Mas'ud, may Allah be pleased with him. Also narrated by Al-Bukhari in his "Sahih" (5146), (5767), Abu Dawood in his "Sunan" (5007), Al-Tirmidhi in his "Jami'" (2028), Malik in his "Muwatta" (817/3614), Ahmad in his "Musnad" (4741), (5328), (1387), (5791), Abu Ya'la in his "Musnad" (5639), (5640), Ibn Hibban in his "Sahih" (5718), (5795), Al-Tabarani in "Al-Awsat" (978), Ibn Hibban in "Rawdat Al-'Uqala" (219), Waki' in "Al-Zuhd" (300), Abu Nu'aym in "Al-Hilyah" (5/170), Al-Baghawi in "Masabih Al-Sunnah" (12/363), Ibn Abd Al-Barr in "Al-Tamhid" (5/170) from the hadith of Ibn Umar, may Allah be pleased with him. Also narrated by Ammar, may Allah be pleased with him, in Muslim (869).

prevent the drink." When Abu Bakr, may Allah be pleased with him, heard this, he said: "Indeed, this is speech that did not come from a Allah."²⁰⁴

And another said: "Have you not seen what your Lord did with the pregnant woman? He brought forth from her womb a living being that walks, from between her ribs and intestines."²⁰⁵

And another said: "The elephant, what is the elephant, and what will make you understand what the elephant is? It has a tail with a tuft²⁰⁶, and a long trunk, and that is but a small part of our Lord's creation."²⁰⁷

This speech, despite its few letters, is of such obvious triviality that it is apparent to anyone, whether knowledgeable or not.²⁰⁸ So where are these who oppose the Book of Allah with parodies and imitations when compared to Surah An-Nahl, Surah Al-Kahf, then Hud and Ta-Ha? We did not mention these specifically because we see them as above the rest of the Quran or that something else in it is lesser, but we wanted to mention something from it, and none of it is more deserving of mention than the other. These surahs just came to mind.

One day I recited to a man from the People of the Book the Surah of Bani Israel: "And your Lord has decreed that you not worship except Him, and to parents, good treatment." [Al-Isra: 23], until I reached: "The seven heavens and the earth and whatever is in them exalt Him, and there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting²⁰⁹. Indeed, He is ever Forbearing and Forgiving." [Al-Isra: 44]. His skin shivered, his face turned yellow, and he inclined towards Islam. I believed, without a doubt, that what affected his heart was my intention. When words come from the heart, they fall into the heart, but if they come from the tongue, they do not go beyond the ears. I do not know what happened to the man afterward; whether he embraced Islam or remained in his disbelief.

²⁰⁴ Narrated by Al-Mustaghfiri in "Fada'il Al-Qur'an" (1/284) from Sa'id bin Nashit, similarly detailed. Also narrated by "Tarikh Al-Rusul wa Al-Muluk - Tarikh Al-Tabari" (2/284), from Ibn Ishaq, disconnected, similarly. Refer to "Gharib Al-Hadith" by Abu Ubayd (3/230), "Al-Sirah" by Ibn Hibban (p. 430), "Al-Iktifa bima Tadammanahu min Maghazi Rasool Allah Sallallahu Alayhi wa Sallam wa Al-Thalathah Al-Khulafa" (2/141), "Al-Bidaya wa Al-Nihaya" (9/473), "Tafsir Ibn Kathir" (4/223).

²⁰⁵ Narrated by Al-Tabari in "Tarikh Al-Rusul wa Al-Muluk" (2/276), from Athal Al-Hanafi in detail. Also narrated by Ibn Hisham in "Al-Sirah" (4/189-190), and Al-Bayhaqi in "Dala'il Al-Nubuwwah" (5/420), from Ibn Ishaq, from a Shaykh from Al-Yamamah from Banu Hanifah, disconnected. ("Tafsir Ibn Kathir" 4/223).

²⁰⁶ In "Al-Wafa bi-Ta'rif Fada'il Al-Mustafa".

²⁰⁷ Mentioned by Al-Kirmani in "Ghara'ib Al-Tafsir wa 'Aja'ib Al-Ta'wil" (1/372), Ibn Al-Jawzi in "Al-Wafa bi-Ta'rif Fada'il Al-Mustafa" (1/203), and Ibn Kathir in his "Tafsir" (4/223).

²⁰⁸ "A'lam Al-Nubuwwah" by Al-Mawardi (p. 88) quoting Ibn Qutaybah. Also mentioned without attribution by Al-Qastallani in "Al-Mawahib Al-Ladunniyah bi Al-Manah Al-Muhammadiyah" (2/245-246).

²⁰⁹ In the manuscript: "tasbihihim."

These people have criticized the Quran, following its ambiguous parts with weak understanding, impaired vision, and flawed examination of the language. They attributed some parts of it, based on their imagination, to errors, contradictions, impossibilities, and poor composition. I have addressed these criticisms by arguing against them and clarifying the explanations in my book "Ta'wil Mushkil al-Quran"²¹⁰ and my book "Al-Masail"²¹¹. It would be too lengthy to repeat all that in this book, and it would take it out of its genre. Therefore, I have limited myself to a few selected points to demonstrate their mistakes and poor understanding. I did not want all of this to be hidden from you, causing your heart to cling to it, until you have the opportunity to examine those two books.

The language of the Arabs includes allusions, indications, brevity, omitted parts for brevity, added parts for emphasis, repetitions for clarification, metaphors, inversions, general terms meaning specific things, specific terms meaning general things, singulars meaning plurals, plurals meaning singulars, expressions not meant to be literal, consequences for actions in similar terms with different meanings, past verbs meaning future actions, future verbs meaning past actions, objects expressed as subjects, subjects expressed as objects, two different words with the same meaning, two similar words with different meanings, and two closely related words with different meanings.

And a word used for questioning, which is for confirmation, a word used for questioning, which is for amazement, a word used for questioning, which is for rebuke, a word that appears in the form of a command, but is a prohibition, a word that appears in the form of a command, but is a threat, a word that appears in the form of a statement, but is a supplication, along with many other things that are too numerous to count. All these styles are found in the Quran, and this is why no one can translate it into any other languages as the previous divine books were translated.²¹² Whoever examines it without knowing what Allah has specifically endowed this language with, [144/A] will imagine as these critics did. I will give an example for this, as I have informed you, so you can understand, Allah willing. Allah the Exalted said: "O Messenger, convey what has been revealed to you from your Lord; and if you do not, then you have not conveyed His message" [Al-Ma'idah: 67]. The one who examines this without knowledge would think it is like saying: "O man, eat this food; and if you do not, then you have not eaten it." This kind of speech has no benefit in this manner. What Allah the Exalted means is: "O Messenger, convey what has been revealed to you from your Lord openly without fearing anyone; and if you do not do so, then you have not conveyed His message." The phrase "openly without fearing anyone" is implied because His saying "And Allah will protect you from the people" [Al-Ma'idah: 67] is an indication of that. This is an example of the ellipsis where the apparent speech indicates the omitted part.

²¹⁰ "Ta'wil Mushkil al-Quran" (p. 23).

²¹¹ "Al-Masail wal-Ajwiba fi Al-Hadith wal-Tafsir," edited by Marwan Atiyyah (p. 61).

²¹² Some of the phrase is a summary from the author's words in his book "Ta'wil Mushkil Al-Quran" (p. 22).

Allah the Exalted said: "O you who have believed, let not a qawm (people) ridicule [another] qawm (people); perhaps they may be²¹³ better than them. Nor let women ridicule [other] women; perhaps they may be better than them" [Al-Hujurat: 11]. The one who examines this without knowledge might say that the phrase "a people from [another] people" includes women, so what is the point of saying "nor women from [another] women"? Because it is said: "These are the qawm (people) of so-and-so," referring to both men and women from his tribe. However, "qawm" (people) refers to men without women, and then women are specifically mentioned. It is not correct to say about women alone: "These are the qawm (people) of so-and-so," but it is said that they are part of his qawm (people), the men and women among them. Men are specifically called "qawm" (people) because they handle affairs, support each other in times of hardship, and are active in the community, and one of them is called a qa'im (He who carries out), as they say: zā'id (increasing) and Zayd (a name), ṣā'im (fasting) and ṣawm (fasting), nā'im (sleeping) and nawm (sleep). Similarly, they say to a man's qawm (people): nafara (supporters), the plural of nāfir (one who rushes), because they rush with him when he calls them. Imru' al-Qays mentioned a marksman^{214,215}.

"His shot does not let the prey disappear.

What's wrong with him? May he not be counted among his nafara (people)!"

He says: If his people were counted, he would not have counted as one of them. I.e: "May Allah kill him", "May Allah slay him!"; this and similar expressions which are in the form of supplications (are praises), not that the intent is for them to occur.²¹⁶

²¹³ In the manuscript: "yakuna."

²¹⁴ "Diwan Imru' al-Qays" (p. 46), "Ta'wil Mushkil al-Quran" (p. 170), "Al-Masail wal-Ajwiba fi al-Hadith wal-Tafsir" (p. 173), "Al-Ma'ani al-Kabir fi Abyat al-Ma'ani" (2/1049).

²¹⁵ In the original: "rummiyatihi."

²¹⁶ Explanation of the meaning of Imru' al-Qais's statement:

"His shot does not let the prey disappear... What's wrong with him? May he not be counted among his nafara (people)!"

Abu Ubaid said: This is a type of praise in the form of a supplication, similar to the expression "May God slay him, how eloquent he is!" Imru' al-Qais said:

"His shot does not let the prey disappear... What's wrong with him? May he not be counted among his nafara (people)!"

The phrase "His shot does not let the prey disappear" means that his arrow does not move from the spot where it hit due to the archer's skill. Then he said, "What's wrong with him? May he not be counted among his nafara (people)!" which means, "May God cause him to die so that he is no longer counted among them," similar to the

Another indication that "qawm" refers to men is in the words of Zuhayr:

**"And I do not know, though I think I will know,
are the kindred of Hisn qawm (people) or women?"²¹⁷**

He means: Are they men or women?

And Allah said: "Those whose eyes were within a cover [removed] from My remembrance, and they were not able to hear." [Al-Kahf: 101]. One who looks at this without knowledge might say: How can eyes be covered from remembrance? It should be ears covered from remembrance. What Allah meant was: the eyes of the hearts. This is indicated by the common expression: "So-and-so's heart is blind" if he does not understand. Allah the Exalted said: "For indeed, it is not the eyes that are blinded, but blinded are the hearts which are within the breasts." [Al-Hajj: 46]. This means that the blindness of the eyes does not harm in religion if it does not prevent guidance, while the blindness of the heart does harm in religion and prevents guidance. So, when it is said that the heart is blind, it is permissible to say that the heart has eyes, since blindness affects the eyes.

Similarly, in His saying: "And We placed coverings upon their hearts lest they understand it" [Al-An'am: 25], the coverings (akinnah) are like veils. This is an example I am giving you to show the ways in which such errors occur. As for the things that have been criticized in the Quran, I will mention ten instances and explain their interpretations²¹⁸ so you can understand them and apply the same principles to other cases. May Allah guide us and you.

expression "May God slay him," which implies that no one can kill him except God, meaning that he has no equal who could kill him, so only God can kill him.

Abu Haytham said: This and similar expressions are in the form of supplication but are intended as expressions of wonder or amazement. The word "nafar" (people) refers to a group of men, with no women included in the term, and "qawm" refers to a group of people which may include both men and women." "Mujma' al-Amthal (2/280)" see also Gharib al-Hadith (217-218/4) of Abu Ubayd, Ta'wil Mushkil al-Quran" (p. 170), "Al-Masail wal-Ajwiba fi al-Hadith wal-Tafsir" (p. 173).

²¹⁷ "Diwan Zuhayr bin Abi Sulma" (p. 14), "Al-Masail wal-Ajwiba fi al-Hadith wal-Tafsir" (p. 174), "Al-Ma'ani al-Kabir fi Abyat al-Ma'ani" (1/593).

²¹⁸ Their interpretations.

One such instance is in Surah Al-Hijr and similar verses in the Quran:

They criticized the verse: "And say, 'Indeed, I am the clear warner - Just as We had sent down [revealed] upon those who divided [Scripture], who made the Quran into portions [i.e., fragments]'" [Al-Hijr: 89-91]. They ask what "just as" (kama) means here since "just as" typically compares one thing to another, and there doesn't seem to be an initial statement to which this can be compared. They said the same about the verse in Surah Al-Anfal, mentioning the believers: "For them are degrees [of high position] with their Lord and forgiveness and noble provision²¹⁹, just as your Lord brought you out of your home in truth" [Al-Anfal: 4-5]. What is being compared in the initial statement to the act of Allah bringing him out?²²⁰

Similarly, they questioned the verse in Surah Al-Baqarah: "That I may complete My favor upon you and that you may be guided, just as We have sent among you a messenger from yourselves" [Al-Baqarah: 150-151].

The answer: As for His saying: "Indeed, I am the clear warner - Just as We had sent down [revealed] upon those who divided [Scripture]" [Al-Hijr: 89-90], there is an omission here which the apparent wording indicates. It is as if He said: "I am the clear warner of a punishment or a torment like that which We sent down upon those who divided [Scripture]." The punishment or torment is omitted²²¹ because the warning indicates it, as He said in another place: "I warn you of a thunderbolt like the thunderbolt [that struck] 'Aad and Thamud" [Fussilat: 13].

If someone wanted to give an example similar to this, they would say: "I am the clear warner, just as We sent down upon 'Aad and Thamud," meaning: "I am the clear warner of a thunderbolt, just as We sent down upon 'Aad and Thamud." Such ellipses in Arabic speech are too numerous to be fully encompassed.

Regarding His statement in Surah Al-Anfal: "Just as your Lord brought you out from your home in truth," the Muslims at the Battle of Badr differed over the spoils and argued with the Prophet, and many of them disliked what the Prophet did with the spoils. So Allah revealed: "They ask you about the spoils. Say, 'The spoils are for Allah and the Messenger'" [Al-Anfal: 1], meaning that He gives them to whomever He wills: "So fear Allah and amend that which is between you" [Al-Anfal: 1], meaning: distribute them equally among yourselves: "And obey Allah and His Messenger" [Al-Anfal: 1], thereafter: "if you should be believers" [Al-Anfal: 1]. He described the believers, then said: "Just as your Lord brought you out from your home in truth while indeed, a party among the believers were unwilling" [Al-Anfal: 5], meaning

²¹⁹ In the manuscript: "karim" is missing from the manuscript.

²²⁰ "Ta'wil Mushkil al-Quran" (p. 27).

²²¹ "Faja'alat" in the original with a mark of doubling, corrected in the annotation.

their dislike of what you did with the spoils is like their dislike of going out with you, as if He said this dislike is similar to their dislike when your Lord brought you out while they were unwilling.

As for His statement: "That I may complete My favor upon you and that you may be guided, just as We have sent among you a messenger from yourselves" [Al-Baqarah: 150-151], He meant: "That I may complete My favor upon you, like My sending among you a messenger whom I have blessed you with," or "like My favor upon you by sending a messenger who clarifies [the Book] to you."²²²

In Surah At-Tur:

They said regarding Allah's statement: "Or do you ask of them a payment, so they are by debt burdened down? Or have they [knowledge of] the unseen, so they write [it] down?" [At-Tur: 40-41]. What is the relation of writing to knowledge of the unseen? The Quraysh were illiterate, so how could they write? It is not writing as they assumed, meaning the work of the hand. Rather, "writing" here means judgment. That is, do they have knowledge of the unseen, so they judge? They say: We will overcome you and drive you out, and the outcome will be in our favor against you. This and similar expressions, like the saying of Al-Ja'di:

"And the loyalty leaned with the calamity, so you leaned, ... And that was not what Allah said when He wrote."²²⁴

He means: Allah did not bring that about when He judged. Similarly, in Allah's statement: "And We wrote upon them in it that a life for a life" [Al-Ma'idah: 45], meaning: We judged and prescribed. Likewise, in His saying: "The Book of Allah upon you" [1/146], meaning: Allah's prescription upon you. Similarly, the Prophet's statement to the disputants who came to him, saying: "Judge between us by the Book of Allah." He said: "By Him in Whose Hand is my soul, I will judge between you by the Book of Allah," and then he judged with stoning and exile.²²⁵ These punishments are not mentioned in the Quran explicitly, but he meant: I will judge between you by the decree of Allah.²²⁶

²²² "Ta'wil Mushkil al-Quran" (p. 27, 57, 139-140).

²²⁴ "Ta'wil Mukhtalif al-Hadith" (p. 156).

²²⁵ Narrated by Al-Bukhari in his "Sahih" (2314), (2695), (2724), (6633), (6827), (6835), (6842), (6859), (7193), (7258), (7260), (7278), and Muslim in his "Sahih" (1698), and by Ibn Qutaybah in "Ta'wil Mukhtalif al-Hadith" (p. 154), from Abu Hurairah and Zayd bin Khalid Al-Juhani, may Allah be pleased with them, similarly.

²²⁶ "Ta'wil Mushkil al-Quran" (p. 256), "Ta'wil Mukhtalif al-Hadith" (p. 156), "Gharib al-Hadith" by Ibn Qutaybah (1/269).

In Surah Al-Hadid:

They said regarding Allah's statement: "Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children. It is like the example of rain whose [resulting] plant growth pleases the tillers" [Al-Hadid: 20]. They asked why this crop growth pleases the disbelievers instead of the believers. Good crop growth can please both disbelievers and believers without diminishing the believers. What is meant by "kuffar" here is not what they assumed, but rather it refers to farmers, one of whom is called A kafir, and he is called a "kafir" because when he throws the seed into the ground, he covers it, i.e., he conceals it. Whenever you cover something, you have "kafarta" (covered) it. Hence, night is called "kafir" because it covers everything with its darkness. As the poet said:

"In a night whose clouds kafara (covered) the stars."²²⁷

That is, it covered them. This is similar to what is mentioned elsewhere: "pleases the farmers" [Al-Fath: 29].²²⁸

In Surah Maryam:

They said regarding Allah's statement: "Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection" [Maryam: 96]. Can it be said: "So-and-so will make for you love" or "So-and-so will ensure love" if he loves you? What is meant is not what they assumed; rather, it means He will place love and affection for them in the hearts of others. You see that the sincere, diligent person is beloved by both the righteous and the wicked, revered and remembered with good words. Similarly, regarding Moses: "And I bestowed upon you love from Me" [Taha: 39], it does not mean "I loved you," though He does love him; rather, it means He made him beloved in the hearts until Pharaoh spared him during the year he was killing the boys.²³⁰

²²⁷ The second half of the verse is in "Ta'wil Mushkil al-Quran" (p. 52), "Al-Ma'ani al-Kabir fi Abyat al-Ma'ani" by Ibn Qutaybah (2/710). The first half: "Its path ascends continuously" is by Labid in his "Diwan" (p. 309), "Al-Jamhara fi al-Lugha" (p. 787), and "Kitab al-Jim" (3/168), and without attribution in "Al-Mukhtasar" (12/238).

²²⁸ "Ta'wil Mushkil al-Quran" (p. 52-53).

²³⁰ "Ta'wil Mushkil al-Quran" (p. 26, 54), "Gharib al-Quran" (p. 276).

Likewise, when 'Ubaid bin Umair said about faith: "Hayyub"²³¹²³², he meant that it is revered, so he used the form "fa'ul" in the place of an object, as it is said: "rakub" (ridden) for the one who is ridden and "halub" (milked) for the one who is milked, meaning their milking animal and riding animal.²³³

In Surah Al-An'am:

They said regarding Allah's statement: "And [mention, O Muhammad], when Abraham said to his father Azar" [Al-An'am: 74], that in the Torah and all the previous books and narratives it is mentioned as Terah²³⁴. So how is it named Azar in the Quran when we know that his name in the Torah is Terah? It is possible that he had two names, as a person can have two names, two nicknames, or both a name and an attribute. The description may be used if it is more prominent than the name. For example, the name of Idris (Enoch) in the Torah is Enoch²³⁵, and Jacob is also known as Israel²³⁶, and Jesus is called the Messiah²³⁷. The Messenger of Allah said: **"I have five names: I am Muhammad, and Ahmad, and Al-Mahi (the eraser) through whom Allah erases disbelief, and Al-Hashir (the gatherer) at whose feet people will be gathered, and Al-Aqib (the last) after whom there is no Prophet."**²³⁸ A man may also have two nicknames as well as two names; for instance, Hamza bin Abdul Muttalib was nicknamed Abu Ya'la and Aba 'Imarah²³⁹, and Abd al-Uzza bin Abd al-Muttalib, who was called Abu Lahab and Abu Utbah²⁴⁰, and Sakhr bin Harb Abu Mu'awiyah, who was called Abu Sufyan and Abu Hanzala²⁴¹, and Uthman bin Affan, may Allah be pleased with him, who was called Abu Abdullah, Abu Amr, and Abu Layla²⁴². So what prevents the father of Ibrahim from having two names; whichever one you call him by,

²³¹ "Hayyub" in "Al-Musannaf" by Ibn Abi Shaybah, among others.

²³² Narrated by Ibn Abi Shaybah in "Al-Musannaf" (30960), "Al-Iman" (10), and Musaddad as mentioned in "It-haf al-Khiyarat al-Mahrah" (1/159), and by Ibn Battah in "Al-Ibanah al-Kubra" (2/667), and by Abu Nu'aym in "Al-Hilyah" (3/272), from 'Ubaid bin Umair as a disconnected narration. Its chain is authentic. The name 'Ubaid bin Umair was miswritten as 'Abd bin Umar in some editions of "Al-Ibanah".

²³³ Correcting Abu Ubaid's mistake in "Gharib al-Hadith" (p. 136), "Gharib al-Quran" (p. 18).

²³⁴ "Terah" or "Tarakh," the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Arphaxad, the son of Shem, the son of Noah, peace be upon him. This is what Wahb said. "Al-Ma'arif" (p. 30), and "Al-Masail wal-Ajwiba" (p. 147).

²³⁵ "The Torah" (Genesis 5:18-24), "Al-Ma'arif" (p. 20), and "Al-Masail wal-Ajwiba" (p. 148). In most sources, it is "Enoch."

²³⁶ "The Torah" (Genesis 32:28), "Al-Ma'arif" (p. 39).

²³⁷ "The Gospel of Matthew" (Matthew 1:1), "The Gospel of Mark" (Mark 8:29), "The Gospel of Luke" (Luke 2:11), "The Gospel of John" (John 1:41), "Al-Ma'arif" (p. 39), and "Al-Masail wal-Ajwiba" (p. 148).

²³⁸ Agreed upon. Narrated by Al-Bukhari in his "Sahih" (3532), (4896), and Muslim in his "Sahih" (2354), from the hadith of Jubair ibn Mut'im, may Allah be pleased with him, similar. Also narrated by Abu Musa al-Ash'ari, Hudhayfah ibn al-Yaman, Awf ibn Malik, Jabir ibn Abdullah, and Abdullah ibn Abbas, may Allah be pleased with them.

²³⁹ "Al-Ma'arif" (p. 600), "Al-Masa'il wal-Ajwiba" (p. 149), "Al-Isti'ab fi Ma'rifat al-Ashab" (1/369), "Usd al-Ghabah" (2/67), "Al-Isabah fi Tamyiz al-Sahabah" (2/620).

²⁴⁰ "Al-Munammiq fi Akhbar Quraysh" (p. 386), "Al-Ma'arif" (p. 600), "Ansab al-Ashraf" (1/98).

²⁴¹ "Al-Ma'arif" (p. 600), "Al-Isti'ab fi Ma'rifat al-Ashab" (2/714), "Usd al-Ghabah" (3/9), "Al-Isabah fi Tamyiz al-Sahabah" (5/227).

²⁴² "Al-Ma'arif" (p. 600), "Al-Masa'il wal-Ajwiba" (p. 150), "Al-Isti'ab fi Ma'rifat al-Ashab" (3/1037), "Usd al-Ghabah" (3/578), "Al-Isabah fi Tamyiz al-Sahabah" (7/102).

you are truthful, or a name and an attribute, so you call him by the attribute sometimes and by the name at other times, as you said for Isa (Jesus) and the Messiah, and Enoch²⁴³ and Idris, and Israel and Jacob. Some of the readers used to read: "And when Ibrahim said to his father عَزَارُ Azar," by raising أَزَار Azar with the intention of calling; as if he said: O Azar, do you take idols as gods? And in this reading²⁴⁴, it is permissible that he called him by an attribute, as if he said: O weak one or O ignorant one, and similar expressions if he reproached him, or he said: O my helper, or O my companion, or O my elder, and similar expressions if he did not reproach him.²⁴⁵ Christ also called himself: "The Lamb of God"²⁴⁶, and Simon was called: "The Rock"²⁴⁷, and he called his nation: "The Sheep"²⁴⁸.

A letter in Bara'ah:

They said regarding the words of Allah, the Most High: "The Jews say, 'Uzayr is the son of Allah,' and the Christians say, 'The Messiah is the son of Allah.'" [At-Tawbah: 30].

No Jew today says this; it is actually the saying of the Christians regarding the Messiah. They have spoken the truth in saying that none of the Jews today claim this; rather, it was an ancient saying from a sect of Jews. When Nebuchadnezzar²⁴⁹ destroyed the Temple of Jerusalem, exiled the Children of Israel, took their descendants captive, and tore up the Torah until no trace of it remained, among his captives²⁵⁰ were Daniel and Uzayr. As for Daniel, he interpreted his vision and was granted high status. As for Uzayr, he restored the Torah for them exactly as it was, and when he returned to the Levant, they recognized it. A group of Jews then said he was the son of Allah²⁵¹, but not all Jews said this. This is a specific statement that was expressed in general terms, as Allah said: "Those to whom the people said, 'Indeed, the people have gathered against you.'" [Aal-E-Imran: 173], but not all the people said this. Similarly, Allah said: "And the poets — only the deviators follow them." [Ash-Shu'ara: 224], but He did not mean all poets, for He excluded the believers among them.²⁵²

²⁴³ In most sources: "Enoch".

²⁴⁴ "Al-Masa'il wal-Ajwiba" (p. 148), "Al-Mabsut fi al-Qira'at al-Ashr" Abu Bakr al-Nisaburi (p. 196), "Tahbir al-Taysir fi al-Qira'at al-Ashr" by Ibn al-Jazari (p. 357), "Ithaf Fudala' al-Bashar fi al-Qira'at al-Arba' Ashar" by Ibn al-Banna (p. 266).

²⁴⁵ Ibn Qutaybah mentioned this topic in: "Al-Masa'il wal-Ajwiba fi al-Hadith wal-Tafsir" (pp. 147-150).

²⁴⁶ The Gospel (John, Chapter 1: 29, 36), "Al-Ma'arif" (p. 39).

²⁴⁷ The Gospel (Matthew, Chapter 16: 18), (John, Chapter 1: 42).

²⁴⁸ The Gospel (Matthew, Chapter 25: 32, 33), (John, Chapter 10: 15, 16).

²⁴⁹ Nebuchadnezzar or Bukhthansar, one of the Chaldean kings who ruled Babylon, is considered one of the strongest kings who ruled Babylon and Mesopotamia. He fought several wars against the Assyrians and Egyptians, and he overthrew the Jewish rule in Jerusalem twice, first in 597 BC and second in 587 BC. He exiled the inhabitants of Jerusalem from the Jews and ended their rule. History of the Prophets and Kings by Al-Tabari (1/326).

²⁵⁰ "The captives" in: "Al-Ma'arif" (p. 49).

²⁵¹ "Al-Ma'arif" (pp. 48-50).

²⁵² "Al-Masa'il wal-Ajwiba fi al-Hadith wal-Tafsir" (pp. 147-150), "Ta'wil Mushkil al-Qur'an" (p. 172).

A letter in Surah Maryam:

They said regarding the words of Allah, the Most High: "O sister of Harun! Your father was not a man of evil, nor was your mother unchaste." [Maryam: 28]. She did not have a brother named Harun. We say that it does not refer to a biological brotherhood; rather, it means: O one resembling Harun, O one like Harun in righteousness. There was a righteous man among the Children of Israel named Harun, and a man may say to another: O my brother, not intending a biological relationship, but rather a brotherhood of friendship or religion. Allah, the Most High, said: "The believers are but brothers." [Al-Hujurat: 10]. The Messenger of Allah also established brotherhood among his companions. A man may also say that this thing is the "brother" of that, if it resembles and is similar to it. Allah, the Most High, said: "And We show them not a sign but it is greater than its sister." [Ash-Shu'ara: 48], meaning the first sign which resembles it.²⁵³

A letter in As-Saffat:

They said regarding the words of Allah, the Most High, and mentioning Yunus (Jonah): "Then We cast him on the barren shore while he was sick." [As-Saffat: 145], and in another verse: "Had not a favor from his Lord overtaken him, he would have been thrown onto the shore while he was to be blamed." [Al-Qalam: 49]. This seems to contradict the first; because it mentions in the first verse that he was cast onto the shore while he was sick, and in the second verse: "Had not a favor from his Lord overtaken him, he would have been thrown onto the shore while he was to be blamed." This implies that he was not cast onto the shore. But the matter is not as they imagined, and there is no contradiction between the two statements as they mentioned; because it means that had We not repented towards him and had mercy on him, he would have been cast onto the shore blamed, i.e., in his original state, and then he was forgiven. This is indicated by the following verse: "Blamed, but his Lord chose him and made him of the righteous." [Al-Qalam: 50], meaning He forgave him.²⁵⁴

A letter in Surah Al-Fath:

They said regarding the words of Allah, the Most High: "You will surely enter the Sacred Mosque, if Allah wills, in safety." [Al-Fath: 27]. The use of "if" (إِنْ) indicates doubt, and Allah does not doubt. "You will surely enter" is a confirmation; so how can there be doubt after a confirmation from Allah? The

²⁵³ "Al-Masa'il wal-Ajwiba fi al-Hadith wal-Tafsir" (p. 151), "Gharib al-Qur'an" (p. 274), "Al-Anwa' fi Mawa'sim al-Arab" by Ibn Qutaybah (p. 46).

²⁵⁴ "Al-Masa'il wal-Ajwiba fi al-Hadith wal-Tafsir" (p. 175).

explanation is that (لَا) often stands in the place of (لَنْ) in many contexts, as in Allah's words: "Fear Allah and give up what remains [due to you] of interest, if you should be believers." [Al-Baqarah: 278], and His words: "So do not weaken and call for peace while you are superior." [Muhammad: 35]²⁵⁵, meaning "since you are believers." So it is as if He said: "You will surely enter the Sacred Mosque if Allah wills, entering it in safety." Similarly, the Messenger of Allah said about the people of the graves: "And we, if Allah wills, will join you"²⁵⁶. There is no doubt about his joining them, but he meant: "We will join you when Allah wills"²⁵⁷.

A letter in Surah Al-Kahf:

They said regarding the words of Allah, the Most High: "And they remained in their cave for three hundred years and exceeded by nine." [Al-Kahf: 25], then He said: "Say, 'Allah is most knowing of how long they remained. He has knowledge of the unseen aspects of the heavens and the earth. How seeing is He and how hearing! They have not besides Him any protector, and He shares not His legislation with anyone.'" [Al-Kahf: 26]. So He informed us of the duration of their stay, and then He said: "Allah is most knowing of how long they remained," even though we have learned that from what He informed us. The explanation is that they differed regarding the duration of their stay in the cave, just as they differed regarding their number, so Allah informed us that they remained for three hundred years. They said: "Years or Months or days, so Allah revealed: "Years," and thus clarified what comes after three hundred, then He said: "and they increased by nine," And I know best how long they dwelled than those who differed.²⁵⁸

This is a summary of the criticisms of the disbelievers against the Book of Allah, and there are many more criticisms beyond these, which they could not understand due to their lack of knowledge, poor reasoning, and ignorance of the subtleties of the language. If you prefer a more extensive collection, you will find it in the two books I previously mentioned.²⁵⁹

The Signs of the Prophet ﷺ from the Stories of the Quran

Among them is His saying in Surah: "The Hour has come near, and the moon has split [in two]." [Al-Qamar: 1], which is a Meccan surah. "Their assembly will be defeated, and they will turn their backs [in

²⁵⁵ The verse is written: "So do not weaken and call for peace while you are superior, if you are [true] believers." It is an error. It should be: "So do not weaken and do not grieve, and you will be superior if you are [true] believers." [Aal-E-Imran: 139].

²⁵⁶ Narrated by Muslim in his Sahih (974), from the narration of Aisha, may Allah be pleased with her, similarly in detail. Also narrated by Abu Huraira, Buraidah ibn al-Husayb, Ali ibn Abi Talib, Salman al-Farsi, Sa'd ibn Abi Waqqas, and Abdullah ibn Umar, may Allah be pleased with them all.

²⁵⁷ "Al-Masa'il wal-Ajwiba fi al-Hadith wal-Tafsir" (p. 192).

²⁵⁸ "Gharib al-Qur'an" (p. 266).

²⁵⁹ "Ta'wil Mushkil al-Qur'an" and "Al-Masa'il wal-Ajwiba fi al-Hadith wal-Tafsir".

retreat]." [Al-Qamar: 45] refers to the polytheists on the Day of Badr. Allah defeated them on the Day of Badr, even though they had arms, wealth, and valiant men. Their numbers were between nine hundred to a thousand, while the number of Muslims was three hundred and thirteen men, each sharing a camel, and they had only two horses that day; one belonged to Al-Miqdad and the other to Al-Zubair.²⁶⁰ He empowered them against their leaders and champions, killing fifty of them and capturing a similar number. They returned in fear and distress. He showed them the places where the people would fall before the battle, saying: "It is as if you, O enemies of Allah, will be killed at this red mound"²⁶¹. Then he threw a handful of gravel at them and said, "May the faces be disfigured"²⁶². After that, the people were defeated, as Allah, the Most High, said: "And you did not throw, [O Muhammad], when you threw, but it was Allah who threw" [Al-Anfal: 17], meaning He directed your throw [1/149]. Allah fulfilled His promise of victory, and He confirmed what He had previously mentioned in the earlier scriptures about this battle on the tongue of Isaiah, where he said: "Calamity will descend upon the polytheists of Arabia, and they will flee before drawn swords and taut bows, in the midst of the fierce battle"²⁶³. This is a statement that no one can manipulate or interpret otherwise, for He said: "The assembly will be defeated," using "سَيُهْزَمُ" (which means "will be defeated" with the future tense "سَوْفَ" indicating a future event). Both "سَوْفَ" and "سَيَ" indicate something that has not yet occurred. Do you not see that you can say "I will do this tomorrow" or "I will do it next month," but you cannot say "I will do it yesterday" or "I will do it the day before yesterday"? What further clarifies this is His saying: "And Allah had certainly fulfilled His promise to you when you were killing them by His permission" [Aal-E-Imran: 152], meaning: you were killing them.²⁶⁴

Another report from the Book:

Among them, the Prophet promised the Muslims by Allah that He would grant them the spoils of one of the two groups. One of them was carrying goods, perfume, leather, and wealth, with only a few men, and the other was a powerful group with men and numbers. The Muslims inclined toward the spoils and disliked the other, but Allah chose the powerful group. Allah revealed: "Allah has promised you one of the two groups - that it will be yours. You wished that the unarmed one would be yours, but Allah intended to establish the truth by His words and to eliminate the disbelievers. To establish the truth and

²⁶⁰ "Al-Ma'arif" (1/152).

²⁶¹ Narrated by Abu Nu'aym as in: "Al-Khasa'is al-Kubra" by Al-Suyuti (1/329), from Ibn Mas'ud who said: When the Messenger of Allah ﷺ saw the polytheists on the day of Badr, he said: "It is as if you, O enemies of Allah, will be killed at this red mound." It was mentioned without a chain of transmission by Al-Azhari in "Tahdhib al-Lughah" (1/303), and by Al-Zamakhshari in "Al-Fa'iq fi Gharib al-Hadith" (2/345). It is mentioned with a good chain of transmission by Al-Nasa'i in "Al-Kubra" (8574), (10367), and in "Amal al-Yawm wal-Laylah" (606), and by Al-Tabarani in "Al-Kabir" (10270), (10271), from the narration of Ibn Mas'ud, may Allah be pleased with him, in the elevated Hadith: "These are the places where the people will fall this evening."

²⁶² Narrated by Muslim in his Sahih (1777), and Ibn Hibban in his Sahih (6520), and Al-Tahawi in Sharh Ma'ani Al-Athar (5333), from the hadith of Salamah bin Al-Akwa', may Allah be pleased with him, similarly in detail.

²⁶³ The Old Testament (Book of Isaiah, Chapter 21:10): "O my threshing floor and my children at the threshing floor! What I have heard from the Lord of hosts, the God of Israel, I have declared to you." Al-Wafa bi Ma'rifat Fadha'il Al-Mustafa (1/35), Imta' al-Asma' (3/394).

²⁶⁴ Gharib al-Qur'an (p. 113).

abolish falsehood, even if the criminals dislike it" [Al-Anfal: 7-8]. This decree cannot be thwarted by any trick or interpretation because Allah's promise of one of the two groups to them can only be made before the encounter, and it is not permissible to promise them something that has already occurred.²⁶⁵

Another report from the book:

Among these is Allah, the Most High's saying: "Say to those who remained behind of the Bedouins, 'You will be called to [face] a people of great military might; you may fight them, or they will submit. So if you obey, Allah will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment.'" [Al-Fath: 16].

People have differed about the people of great military might. Some said they are Banu Hanifa²⁶⁶, and the one calling to fight them was Abu Bakr, may Allah be pleased with him. Others said they are the people of Persia²⁶⁷, and the one calling to fight them was Umar, may Allah be pleased with him. This verse indicates the caliphate of the caller to them and his leadership since it promises reward to those who obey him and threatens punishment to those who disobey. If they say, perhaps the caller is the Prophet, we say: Allah has clarified in the book that the caller is someone else, because He said: "Those who remained behind will say when you set out toward the war booty to take it, 'Let us follow you.' They wish to change the words of Allah. Say, 'You will not follow us. Thus did Allah say before.' Then they will say, 'Rather, you envy us.' But [in fact], they were not understanding except a little." [Al-Fath: 15]²⁶⁸.

And what Allah, exalted be His praise, said before and what they intended to change is His saying: "If Allah should return you to a faction of them and they ask your permission to go out [to battle], say, 'You will not go out with me, ever, and you will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind.'" [At-Tawbah: 83]. How could he call them when Allah has commanded him not to ever call them, nor to fight an enemy with them, since they were content with sitting the first time?

²⁶⁵ "Gharib al-Qur'an" (p. 177).

²⁶⁶ Said by Juwaybir, Al-Zuhri, Sa'id ibn Jubayr, Ikrimah, Al-Kalbi, and Muqatil. "Tafsir al-Tabari" (21/267-268), "Tafsir al-Baghawi" (7/302), "Zad al-Masir fi 'Ilm al-Tafsir" (4/132), "Tafsir Ibn Kathir" (7/338).

²⁶⁷ Narrated from Ibn Abbas, and also said by Ata', Mujahid, and Ikrimah - in one of the narrations from him. "Tafsir al-Tabari" (21/265-267), "Tafsir al-Baghawi" (7/303), "Zad al-Masir fi 'Ilm al-Tafsir" (4/131), "Tafsir Ibn Kathir" (7/338).

²⁶⁸ The verse is as follows: "Those who remained behind will say when you set out toward the war booty to take it, 'Let us follow you.' They wish to change the words of Allah. Say, 'You will not follow us. Thus did Allah say before.' Then they will say, 'Rather, you envy us.' But [in fact], they were not understanding except a little."

Another report from the book:

Among these is Allah, the Most High's saying: "The Byzantines have been defeated. In the nearest land. But they, after their defeat, will overcome. Within three to nine years. To Allah belongs the command before and after. And that day the believers will rejoice" [Ar-Rum: 1-4]. The Persians had defeated the Byzantines in the land of Al-Hirah, which is the nearest land of the Byzantines to the Persian rule. This pleased the polytheists of Quraysh, while the Muslims wanted the Byzantines to prevail over the Persians because the Byzantines were people of the Book and the Persians were Zoroastrians. It saddened them that the Persians had overcome part of their land. Then Allah revealed: "But they, after their defeat, will overcome. Within three to nine years." This means that the Byzantines, after being defeated, will overcome the Persians within بضع (a few) years. "بضع" refers to a number between three and nine. The Byzantines overcame the Persians and expelled them from their land on the day of Hdaybiyah, which was seven years later. Then Allah said: "To Allah belongs the command before and after. And that day the believers will rejoice." [Ar-Rum: 4]. Meaning: He has the authority to grant victory to whom He wills, before and after. And on that day, when the Byzantines overcome the Persians, the believers will rejoice at Allah's victory for the people of the Book over the Zoroastrians, and at the fulfillment of Allah's promise. Thus, understand Allah's saying within three to nine years and His specification of the time. He did not say, "They will overcome at some point in the future." Then He affirmed what He promised and assured: "The promise of Allah - Allah does not fail in His promise, but most of the people do not know." [Ar-Rum: 6]²⁶⁹.

And Ubayy ibn Khalaf had said, "By Allah, the Byzantines will not defeat the Persians, nor will they drive them out of their land." So Abu Bakr said to him, "If you wish, I will make a wager with you that they will defeat them within the period specified by Allah." They made a wager on seven camels for three years. Then Abu Bakr went to the Messenger of Allah and told him the news. The Messenger of Allah said, "It is seven years, so increase the wager and extend the period." Abu Bakr then went back to Ubayy, asked him to annul the previous agreement, and Ubayy agreed, saying, "I know that what your companion brings is false." Abu Bakr then renewed the wager, extending the period by four years and increasing the wager to a hundred camels. When the Messenger of Allah was preparing to leave Mecca, Ubayy held Abu Bakr responsible for the wager, so Abdullah ibn Abi Bakr guaranteed the camels, and a son of Ubayy guaranteed the camels on behalf of his father. The Byzantines defeated the Persians and drove them out of their land on the day of Hdaybiyah. Abdullah ibn Abi Bakr collected the camels from the son of Ubayy ibn Khalaf.²⁷⁰

²⁶⁹ "Ta'wil Mushkil al-Qur'an" (p. 239).

²⁷⁰ Authentic Hadith according to other chains. Narrated by Al-Tirmidhi in his Jami' (3191), (3193), and Ahmad in his Musnad (2536), (2814), and Al-Nasa'i in Al-Kubra (11325), and Al-Tahawi in Sharh Mushkil al-Athar (2987), (2988), (2990), (2991), and Al-Tabarani in Al-Kabir (2/12377), and Al-Hakim in Al-Mustadrak (3561), and Al-Diya' al-Maqdisi in Al-Ahadith al-Mukhtarah (144), (145), (146), (147), from the narration of Ibn Abbas, similar to it. Al-Tirmidhi said, "A good and strange hadith." It has a supporting narration from Niyar ibn Mukarram al-Aslami, narrated by Al-Tirmidhi in his Jami' (3194), and Al-Tahawi in Sharh Mushkil al-Athar (7/442). Al-Tirmidhi said, "A good, authentic,

Another report from the book:

And regarding their interpretation of Allah, the Most High's saying: "We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth" [Fussilat: 53]. The signs in the horizons refer to the conquest of villages, and within themselves refers to the conquest of Mecca.²⁷¹

If they say it is something else, I would say to them: make it whatever you want; if it is a matter that did not exist before and then occurred, consider it in the [farthest parts of the earth] and within themselves until it becomes clear to them that what the Messenger of Allah brought is the truth.

Another excerpt from the book:

Among these is His saying to His Messenger: "Indeed, He who imposed upon you the Qur'an will take you back to a معاد (place of return)" [Al-Qasas: 85]. A person's معاد (place of return) is his hometown; it is called a place of return because he travels around and then returns to it.²⁷² Similarly, a person's home is called a مثاب "Mathab" because he returns to it, as Allah, the Most High, said: "And [mention] when We made the House a مثابة (place of return) for the people and [a place of] security" [Al-Baqarah: 125]²⁷³. This means that they return to it every year.²⁷⁴ This verse was revealed to the Messenger of Allah when he left Mecca intending to go to Medina.²⁷⁵ He left Mecca saddened by leaving his homeland, so Allah gave him the glad tidings of triumph and dominance, and informed him that he would return to Mecca. If someone interprets this verse as referring to the Day of Resurrection²⁷⁶, it would not be beneficial, as Allah had already informed him and the people that they would be resurrected and gathered. The proof of our interpretation is His saying: "You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened" [Al-Fath: 27], as it happened.

and strange hadith," and Al-Qurtubi said, "This is a good and authentic hadith," Al-Mufhim lima Ashkala min Talkhis Muslim (7/395), and Ibn Hajar said, "The narrators of the chain are trustworthy," Al-Isabah fi Tamyiz al-Sahabah (11/145), and Al-Albani authenticated it in Silsilat al-Ahadith al-Da'ifah wa al-Mawdu'ah wa Atharuha al-Sayyi' fi al-Ummah (7/366).

²⁷¹ Gharib al-Qur'an (p. 390).

²⁷² "Ta'wil Mushkil al-Qur'an" (pp. 261, 336).

²⁷³ The verse actually reads: "And [mention] when We made the House a place of return for the people and [a place of] security" without the conjunction "and," which is a mistake.

²⁷⁴ "Gharib al-Qur'an" (pp. 33, 63), "Gharib al-Hadith" (1/306).

²⁷⁵ Narrated by Ibn Abi Hatim in his Tafsir (9/3026) from Al-Dahhak. Ibn Hajar said: "Its chain is acceptable," "Fath al-Bari" (8/510), although its chain is very weak due to its disconnection and the weakness of Muqatil, "Al-Isti'ab fi Bayan al-Asbab" (3/40) by Salim al-Hilali and Muhammad al-Nasr.

²⁷⁶ This interpretation was also held by Al-Hasan and Al-Zuhri, "Gharib al-Qur'an" (p. 336).

Another excerpt from the book:

Among these is His saying: "It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion even if the polytheists dislike it" [At-Tawbah: 33], [As-Saff: 9]²⁷⁷, this is a clear matter, recognized by the wise, the ignorant, and the disbelievers; because Islam has prevailed over all religions, and its followers are dominant over the nations.

Another excerpt from the book:

Among these is His saying: "Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security." [An-Nur: 55]²⁷⁸. What is meant by this statement refers to the companions of the Messenger of Allah, indicated by His saying: [it is apparent] from His saying: "and He will surely substitute for them, after their fear, security." They were the ones who were in fear in the early days of Islam before the migration, hiding and being weakened. They found everything He promised them as He promised them. This is also evidence of the caliphate of Abu Bakr, may Allah be pleased with him; because it is not permissible to appoint someone else as successor, establish him, and then leave that appointed successor oppressed and abandoned.

Another excerpt from the book:

And recall when Allah brought on you drowsiness,²⁷⁹ giving you a feeling of peace and security from Him, and He sent down rain upon you from the sky that He might cleanse you through it and take away from you the pollution of Satan and strengthen your hearts, and steady your feet through it.²⁸⁰ [Al-Anfal: 11].

²⁷⁷ The verse is written: "It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it" [At-Tawbah: 33], with the conjunction "and," which is an error.

²⁷⁸ The verse is written: "Allah has promised those who have believed and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security" [An-Nur: 55], without the phrase "among you," which is an error.

²⁷⁹ In the Battle of Uhud the Muslims passed through a similar experience see (Al'Imran 3: 154) above. On both occasions, when prevalent conditions should have produced intense fear and panic among them, God filled their hearts with such peace and tranquillity that they were overpowered with drowsiness.

²⁸⁰ This refers to the heavy downpour on the night preceding the Battle of Badr. It helped the Muslims in three ways. First, it provided them with an abundant water supply which they quickly stored in large reservoirs. Second,

And it is evident to anyone that those who are in the midst of battle and combat do not experience drowsiness, especially when they are few in number and in a weak condition, while their enemies are numerous and strong, as previously described.

Another excerpt from the book:

Among these is His saying: "Say, [O Muhammad], 'O Jews, if you claim that you are allies of Allah, excluding the [other] people, then wish for death, if you should be truthful.'" [Al-Jumu'ah: 6]. This means: pray for death upon yourselves if you are truthful. Then He said: "But they will never wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers." [Al-Jumu'ah: 7]. By challenging them with this statement and their refusal to pray for death upon themselves, it is evidence of his knowledge and their knowledge that if they did pray for it, they would be answered. If he did not know that, he would have feared that they might respond to his call and no harm would come to them afterward, making His statement appear false and causing his enemies to accuse him of falsehood. If they did not know what would befall them if they prayed for death upon themselves, they would have hastened to do so to prove him wrong and avoid him. The same logic applies to his calling them to the mutual cursing (mubahala) and their refusal to do so.

Another excerpt from the book:

Among these is His saying about the Jews: "They have been put under humiliation wherever they are overtaken, except for a rope [i.e., covenant] from Allah and a rope from the people. And they have drawn upon themselves anger from Allah and have been put under destitution." [Aal-E-Imran: 112]. This is evident in the Jews in every era and every place; they are the most humiliated of people, the least courageous, the most despicable in dress, the filthiest in dwellings, and the most offensive in smell. You will not see them in any nation except that they are disgraced or subjected to some form of humiliation and tax. It is fitting for those who dwell in Allah's curse and wake up to His wrath to be in such a state.

And they are, in addition to this, the most ignorant of nations in every science, the most devoid of every etiquette and fortune. You hardly find among them a ruler, a writer, an orator, a poet, a grammarian, or a doctor; if you do, he is an anomaly and generally rejected. The Christians are not like that because they

rain compacted the loose sand in the upper part of the valley where the Muslims had pitched their tents. This helped the Muslims plant their feet firmly and facilitated their movement. Third, where the Quraysh army was stationed in the lower part of the valley, the ground turned marshy. The defilement caused by Satan which occurs in the verse refers to the fear and panic which initially, afflicted the Muslims.

are a mixture of different peoples: among them are Yemeni Arabs, Nizari Arabs, and non-Arabs from the Children of Israel and others. Allah, glorified be He, has likened the Jews to a donkey carrying books.

If they say that the curse upon the Jews from Allah and its mention in His books preceded the Quran, we say that it indeed preceded as you mentioned, but the humiliation of the Jews and the taking of the jizya (tax) from them did not manifest except in Islam. Before Islam, they used to kill the prophets; they killed Zakariya (Zechariah), claimed to have killed the Messiah, and a faction of them lived comfortably and luxuriously until the Messenger of Allah dealt with them and expelled them from their homes.²⁸¹

The Prophet's ﷺ foretelling of events not from the Book:

Among these is his saying: **"The earth was rolled up for me, so I saw its east and west, and the dominion of my nation will reach as far as what was rolled up for me."**²⁸² We have found that the dominion of his nation has spread across the eastern and western parts of the earth in a manner that no dominion has ever reached. If someone argues about the dominion of his nation not reaching some parts of the east and west, like China. As for Rome, India, and Abyssinia, we say to him that we did not mean by his statement "and the dominion of my nation will reach" all the eastern and western parts, but rather that Allah gathered for him, meaning He combined for him from the east and west what his nation's dominion will reach. The general wording sometimes refers to something specific²⁸³, as when they say: "I toured the lands," meaning only some of them, "I ruled over the people," meaning only some of them, "I drank the sea water," meaning only a sip, and "the people came to me," meaning only a group of them. What indicates that he did not mean everyone is his statement: "and the dominion of my nation will reach what was gathered for me of it," meaning the part of the earth that was gathered for him.

²⁸¹ Banu Qaynuqa', Banu Nadir, Banu Qurayza, and the people of Khaybar.

²⁸² Narrated by Muslim in his Sahih (2889), Abu Dawud in his Sunan (4252), Al-Tirmidhi in his Jami' (2176), Ibn Majah in his Sunan (3952), Ahmad in his Musnad (22830), Ibn Abi Shaybah in his Musannaf (32352), Ibn Hibban in his Sahih (6714), (7238), Al-Tabarani in Al-Awsat (8397) and Musnad al-Shamiyyin (2690), Al-Hakim in his Mustadrak (8484), and Al-Bayhaqi in his Sunan al-Kubra (18689), from the hadith of Thawban, may Allah be pleased with him, with the wording: "Indeed, Allah rolled up the earth for me, so I saw its east and west, and indeed the dominion of my nation will reach what was rolled up for me of it...". The wording of Muslim is similar to that of Ibn Qutaybah and Al-Tabarani and Al-Hakim. He mentioned it without a chain of narration in Ta'bir al-Ru'ya (p. 72), and in the chapter by Shaddad ibn Aws, may Allah be pleased with him.

²⁸³ "Ta'wil Mushkil al-Qur'an" (pp. 172-173).

Another report:

Among these is his saying to Adi ibn Hatim: "How will you be when the woman travels from the palaces of Yemen to the palaces of Hira fearing none but Allah?" Adi said: "I said, O Messenger of Allah, what about Tayy and its raiders?"²⁸⁴ He said: **"Allah will protect her from Tayy and others."**²⁸⁵

We have found this to be as he mentioned, after it was such that no one could pass through that area due to lack of water and the Bedouins' raids. The books of Allah, the Most High, have foretold similar things.

Isaiah said: "Water will break forth in the wilderness, and streams in the desert and wasteland. The parched ground will become springs and water, and there will be a destination and a path of sanctuary, and it will be said that the unclean nations will not pass over it. The foolish will not go astray there, and there will be no lions there, but only the sincere will walk there."²⁸⁶

In another chapter of Isaiah:

"Let the thirsty wilderness and the barren lands be glad; let the desert rejoice and blossom like the narcissus²⁸⁷ because it will be given²⁸⁸ by Ahmad the beauties of Lebanon, and the likes of the splendor of Carmel and Sharon."²⁸⁹

²⁸⁴ Unclear, likely "and its forces."

²⁸⁵ Narrated by Al-Bukhari in his Sahih (3595), Ibn Hibban in his Sahih (6679), (7374), Ahmad in his Musnad (18549), (19688), (19691), Al-Tayalisi in his Musnad (1132), Al-Humaydi in his Musnad (940), Ibn Abi Shaybah in his Musannaf (37761), Al-Tabarani in Al-Kabir (17, nos. 169, 170, 223, 224, 236, 237, 238, 239, 252), (25, no. 2), Al-Daraqutni in his Sunan (2437), (2438), (2439), (2463), Al-Bayhaqi in his Sunan al-Kubra (10243), (10244), (18676), and Dala'il al-Nubuwwah (1340/5, 342, 343), Al-Hakim in his Mustadrak (8677), Al-Baghawi in Sharh al-Sunnah (4238), and Qiwa'm al-Sunnah in Dala'il al-Nubuwwah (p. 96) from the hadith of Adi ibn Hatim, may Allah be pleased with him, with similar wording. The wording of Ibn Qutaybah is similar to that of Al-Humaydi and Al-Tabarani. Al-Zamakhshari mentioned it in Al-Fa'iq fi Gharib al-Hadith (2/377) without a chain of narration. There is also a report from Jابر ibn Samura, may Allah be pleased with him.

²⁸⁶ The Old Testament (Book of Isaiah, chapter 35, verse 9). Mentioned earlier (p. 31).

²⁸⁷ "Shanbalil" in "A'lam al-Nubuwwah" by al-Razi (p. 256).

²⁸⁸ The unclear word is likely related to "Bahjat al-Nufus wal-Asrar fi Tarikh Hijrat Dar al-Nabi al-Mukhtar" by al-Marjani (p. 268), which mentions: "It will be given by Ahmad the beauty of Lebanon on his shoulders."

²⁸⁹ The Old Testament (Book of Isaiah, Chapter 35, verses 1-4): "The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the narcissus. It shall blossom abundantly and rejoice with joy and singing. The glory of Lebanon shall be given to it, the splendor of Carmel and Sharon; they shall see the glory of the Lord, the splendor of our God. Strengthen the weak hands, and make firm the feeble knees. Say to those who have an

Another report:

Among these is his saying to Abu Amr al-Nakha'i, after he related a vision he saw: "I saw a fire come out of the earth and it separated me from a son of mine named Amr, and I saw it saying: 'Ablaze, ablaze! seeing and blind, feed me and I will consume you all, destroy you and your wealth.'" The Messenger of Allah said: **"That is a trial that will occur at the end of times."** Abu Amr said: "What is the trial, O Messenger of Allah?" He said: **"They will kill their leader, and then they will dispute violently like the clashing of skulls, where the wrongdoer thinks he is doing good, and the blood of a believer will be easier to shed than drinking water."**²⁹⁰

We have seen the confirmation of this, such as the killing of Al-Mutawakkil, Ja'far ibn Al-Mu'tasim²⁹¹, what indicates this is his statement: "A trial will occur in the last days" [and before it was the beginning of the trial, and we are in the last days]²⁹².

anxious heart, 'Be strong; fear not! Behold, your God will come with vengeance; with divine retribution, He will come to save you.'"

²⁹⁰ Its chain of narration is very weak. Narrated by Ibn Qutaybah in "Gharib al-Hadith" (1/509), he said: "My father narrated to me, he said: My father narrated to me, from a Sheikh who used to narrate it from Ibn Da'b al-Laythi, from Abu Amr al-Nakha'i," and he mentioned it in detail. He also mentioned it in "Ta'bir al-Ru'ya" (p. 94) without a chain of narration. Muslim ibn Qutaybah is weak, the Sheikh who narrates it is unknown, and Ibn Da'b is abandoned. "Lisan al-Mizan" (3/337). It was also narrated by Ibn Shabba in "Tarikh al-Madina" (3/1145) through Isra'il ibn Qadam, the judge of al-Mada'in, from Abdullah ibn Hassan, who said: "Naharah al-Nakha'i, Abu Amr ibn Zararah, came and narrated it briefly." Its chain of narration is very weak, Isra'il ibn Qadam is unknown, and there is a break in the chain. Ibn Shahin mentioned it as in "Al-Isabah fi Tamyiz al-Sahabah" (2/463) through Abu al-Hasan al-Mada'ini from his Sheikhs. Ibn Shahin also mentioned it as in "Al-Isabah fi Tamyiz al-Sahabah" (2/464) through Ibn al-Kalbi, who said: "A man from Jarm narrated to me from one of their men," and it was mentioned by Ibn Sa'd in "Al-Tabaqat al-Kubra" (5/531) without a chain of narration.

²⁹¹ The tenth Abbasid caliph, Abu al-Fadl al-Mutawakkil 'ala Allah, Ja'far ibn Muhammad (al-Mu'tasim bi-Allah) ibn Harun al-Rashid ibn al-Mahdi ibn al-Mansur. His caliphate lasted from 232 to 247 AH. He was given allegiance after the death of his brother al-Wathiq. He was generous, praised, and loved construction. Among his works is al-Mutawakiliya in Baghdad. When he became caliph, he wrote to the people of Baghdad a letter read from the pulpit to abandon the saying of the createdness of the Quran and that the covenant is exempt from those who say it is created. He lifted the religious persecution, released Imam Ahmad ibn Hanbal from prison, and honored him. He moved the capital from Baghdad to Damascus, but after two months, he did not like its climate, so he returned and stayed in Samarra until he was assassinated at night, instigated by his son (al-Muntasir). "Al-Ma'arif" by Ibn Qutaybah (p. 393).

²⁹² The content within brackets was added in the annotation of the original text and then written as: [This is the narration of Ibn Masis].

Another report:

Among these is that he announced the death of Najashi, informed his companions of his death, and prayed over him.²⁹³ News then came from all directions that he had died on that day.

Another report:

Among these is his saying to Ammar: **"The rebellious group will kill you."**²⁹⁴ He was killed at the Battle of Siffin while fighting alongside Ali ibn Abi Talib, may Allah be pleased with him²⁹⁵. Amr ibn al-As mentioned to Muawiya, may Allah be pleased with him, what his son Abdullah narrated from the Prophet saying to Ammar: "The rebellious group will kill you." Muawiya said: "You keep bringing us things to refute with urine; we did not kill him; he was killed by the one who brought him"²⁹⁶. Had the matter not been true according to Muawiya, he would have said: "Your son lied." He did not need this weak trick and far-fetched interpretation.

²⁹³ Narrated by al-Bukhari in his "Sahih" (1245, 1318, 1327, 3880), and Muslim in his "Sahih" (951), from the hadith of Abu Huraira, may Allah be pleased with him. Also narrated in the chapter by Jabir ibn Abdullah, Imran ibn Husayn, Anas ibn Malik, Mujamma' ibn Jariya al-Ansari, Hudhayfah ibn Asid al-Ghifari, Abdullah ibn Umar, Abdullah ibn Abbas, Abdullah ibn Mas'ud, and others. His death occurred in the ninth year of the Hijra. Sabil al-Huda wa al-Rashad in: Sirat Khayr al-Ibad (12/71).

²⁹⁴ Narrated by Muslim in his Sahih (2916), and Ahmad in his Musnad (27125), (27206), (27292), (27322), Al-Tayalisi in his Musnad (1703), Abdul Razzaq in his Musannaf (20426), Ibn Abi Shaybah in his Musannaf (39006), Al-Nasa'i in Al-Kubra (217), (8490), (8491), (8492), (8493), and Abu Ya'la in his Musnad (1645), (6990), (7025), Ibn Hibban in his Sahih (6736), (7077), from the hadith of Umm Salama, may Allah be pleased with her, with a similar wording. Also narrated by Abu Sa'id al-Khudri, Abu Qatada al-Ansari, Abu Huraira, Abdullah ibn Amr, Amr ibn al-As, Amr ibn Hazm, Khuzaima ibn Thabit, Abu Rafi', Abu Ayyub al-Ansari, and others.

²⁹⁵ Ibn Hajar said: "The narrations about the Prophet's saying that Ammar will be killed by the rebellious group are numerous and confirmed. It is unanimously agreed that he was killed while fighting alongside Ali at Siffin in the year 37 AH in Rabi', at the age of ninety-three." Al-Isabah (7/291).

²⁹⁶ Narrated by Ahmad in his Musnad (6610), (6649), (7045), (7048), Al-Tabarani in Al-Kabir (14245), (14246), (14297), (14327), Al-Tabarani in Al-Awsat (7908), Ibn Abi Shaybah in his Musannaf (39000), Al-Nasa'i in Al-Kubra (8496), (8500), and Al-Hakim in his Mustadrak (5709), from the hadith of Abdullah ibn Amr ibn al-As. Also narrated by Ahmad in his Musnad (18056), Abdul Razzaq in his Musannaf (20427), Al-Bayhaqi in his Sunan al-Kubra (16891), Abu Ya'la in his Musnad (7175), and Al-Hakim in his Mustadrak (5708), from the hadith of Amr ibn Hazm, with a similar wording. Al-Hakim authenticated it according to the criteria of Al-Bukhari and Muslim. Al-Haythami said: "The narrators of Ahmad are the narrators of the Sahih except for Muhammad Ibn Amr, who is trustworthy, "Majma' al-Zawa'id" (7/241). Its chain is authentic. Narrated by Al-Tabarani in "Al-Kabir" (758), Abu Ya'la in his Musnad (7346), (7351), and Al-Hakim in his Mustadrak (2678), from the hadith of Amr ibn al-As, similar to it. Narrated by Al-Tabarani in "Al-Kabir" (758), Ibn Abi Shaybah in his Musannaf (39000), Al-Nasa'i in "Al-Kubra" (8500), and Al-Hakim in his Mustadrak (5708), from the hadith of Muawiya ibn Abi Sufyan, may Allah be pleased with him.

Another report:

Among these is his saying to Ali ibn Abi Talib: **"The most wretched of people is the one who hamstrung the she-camel, and the one who will strike you here on your head, dyeing this (pointing to his beard)."**

Meaning: the one who strikes you on your head, causing your beard to be stained with the blood from your head. He was struck on his head when he was killed, may Allah be pleased with him.²⁹⁷

Another report:

Among these is his saying: **"Emulate those who come after me: Abu Bakr and Umar,"**²⁹⁸ thus informing us with this statement that the caliph after him would be Abu Bakr, and the caliph after Abu Bakr would be Umar.

²⁹⁷ Narrated by Ahmad in his Musnad (18611), (18616), Al-Bazzar in his Musnad (1424), Al-Nasa'i in "Al-Kubra" (8485), Al-Tahawi in "Sharh Mushkil al-Athar" (811), and Al-Hakim in his Mustadrak (4704), from the hadith of Ammar ibn Yasir, may Allah be pleased with him. Al-Bazzar said: "This hadith is not known to be narrated from Ammar except through this route," and Al-Hakim authenticated it according to the criteria of Muslim. Al-Haythami said: "Narrated by Ahmad, Al-Tabarani, and Al-Bazzar, and the narrators of all of them are reliable except that the follower did not hear from Ammar," "Majma' al-Zawa'id" (9/136). Al-Albani graded its chain as good in "Silsilat al-Ahadith al-Sahihah" (1743). Its chain is weak, but it has supporting evidence, such as the hadith of Ali ibn Abi Talib, Suhayb, and Jabir ibn Samura, may Allah be pleased with them.

²⁹⁸ A sound hadith. Narrated by Al-Tirmidhi in his Jami' (3662), (3799), (3663), Ibn Majah in his Sunan (97), and Ahmad in his Musnad (23748), (23717), (23868), (23901), and "Fada'il al-Sahabah" (478), (479), Al-Humaydi in his Musnad (454), Ibn Abi Shaybah in his Musannaf (38204), (32605), Ibn Sa'd in "Al-Tabaqat" (2/334), Al-Bukhari in "Al-Tarikh al-Kabir" (8/209), Abdullah ibn Ahmad in "Al-Sunnah" (1366), (1367), Ibn Abi Asim in "Al-Sunnah" (1148), (1149), Al-Tahawi in "Sharh Mushkil al-Athar" (1227), (1233), (1224), Al-Bazzar in his Musnad (2828), (2829), (2827), and Ibn Hibban in his Sahih (6902), Al-Tabarani in Al-Awsat (3816), (5503), (5840), Al-Hakim in his Mustadrak (4477), (4478), (4479), (4480), (4481), Al-Bayhaqi in his Sunan al-Kubra (10168), (16687), (16688), and in Al-I'tiqad (p. 193), Al-Fasawi in Al-Ma'rifah (1/480), Al-Lalaka'i in Sharh Usul I'tiqad (2498), (2499), Abu Nu'aym in Al-Hilya (2/185), in Al-Imama (49), Al-Baghawi in Sharh al-Sunnah (3894), (3895), Al-'Uqayli in Al-Du'afa (2/150), Al-Khatib in Tarikh Baghdad (12/20), Ibn Asakir in Tarikh Dimashq (9/323), (12/31), Ibn Hazm in Al-Ahkam (6/81), from the hadith of Hudhayfah ibn al-Yaman, may Allah be pleased with him, with a similar wording. Al-Tirmidhi said: "Hasan," and Al-'Uqayli said: "It is narrated from Hudhayfah with reliable chains," Al-Talkhis al-Habir (4/349), and it was graded as good by Abu Hatim. Ibn Abd al-Barr graded it as good in Al-Badr al-Munir (9/578). Al-Hakim authenticated it and Al-Dhahabi agreed with him. Al-Albani authenticated it in Zilal al-Jannah (2/545-546) and mentioned supporting evidence for it in Al-Silsilah al-Sahihah (1233). It has supporting evidence from the hadith of Ibn Mas'ud, may Allah be pleased with him, narrated by Al-Tirmidhi in his Jami' (3805), Al-Tabarani in Al-Kabir (8426), Al-Tabarani in Al-Awsat (7177), and Al-Hakim in his Mustadrak (4482).

Another report:

Among these is his saying in the hadith of Safina; interpreting his vision: **"The Prophetic Caliphate will last for thirty years, then Allah will give the kingdom to whomever He wills."**²⁹⁹ During this period were the caliphates of Abu Bakr, Umar, Uthman, and Ali, may Allah be pleased with them.

Another report:

Among these is his saying: **"I passed by the caravan of such-and-such tribe and found the people sleeping. They had a vessel with water covered, so I uncovered it, drank what was in it, and then replaced the cover as it was. The sign of this is that their caravan is now descending from such-and-such place, led by a grey camel with two saddlebags, one black and the other mixed black and white."** The people rushed to the mountain pass and found it as he described. They inquired about the vessel and the water and found the matter as he had said.³⁰⁰

²⁹⁹ Narrated by Abu Dawud in his Sunan (4646), Al-Tirmidhi in his Jami' (2226), Ahmad in his Musnad (22337), (22341), (22347), Fada'il al-Sahabah (789, 1027), Al-Tayalisi in his Musnad (1203), Al-Bazzar in his Musnad (3827), (3828), (3829), Al-Nasa'i in Al-Kubra (8099), Al-Tahawi in Sharh Mushkil al-Athar (3349), Ibn Hibban in his Sahih (6657), (6943), Ibn Abi Asim in Al-Ahad (140), Abdullah ibn Ahmad in Al-Sunnah (1402, 1403, 1404), Abu Ya'la in Al-Mufarid (103), Al-Tabari in Sarih al-Sunnah (26), Al-Tabarani in Al-Kabir (13), (136), (6442), (6443), (6444), Al-Ajurri in Al-Shari'ah (1177), Al-Hakim in his Mustadrak (4464), (4722), Abu Nu'aym in Fada'il al-Khulafa al-Rashidin (218), Al-Bayhaqi in Al-I'tiqad (309, 357), Dala'il al-Nubuwwah (6/341), Al-Baghawi in Sharh al-Sunnah (3865) from the Hadith of Safina, may Allah be pleased with him, the servant of the Messenger of Allah, peace be upon him, with a similar wording. Al-Tirmidhi graded it as hasan (good), Ibn Hajar authenticated it and agreed with Al-Dhahabi, Imam Ahmad, Ibn Abd al-Barr, Al-Busiri, and Al-Albani authenticated it in "Al-Silsila al-Sahiha" (460). It has a supporting narration from Abu Bakra, narrated by Abu Dawud (4635).

³⁰⁰ Narrated by Al-Bayhaqi in Dala'il al-Nubuwwah (2/355-357), and Qiwa al-Sunnah in Dala'il al-Nubuwwah (p. 143), from the hadith of Shaddad ibn Aws. Al-Bayhaqi said: "This chain is authentic, and it has been narrated separately in other hadiths." Qiwa al-Sunnah said: "This is a hadith with a clear chain." Narrated by Al-Tabari in his Tafsir (17/335), from Ibn al-Musayyib and Abu Salamah ibn Abd al-Rahman. Narrated by Ibn Hisham in Al-Sirah al-Nabawiyyah (2/36) from Muhammad ibn Ishaq as a report from Umm Hani bint Abi Talib, may Allah be pleased with her. Narrated by Ibn Abi Hatim from Anas ibn Malik with similar details as mentioned in Al-Durr al-Manthur (5/186). Ibn Kathir said: "This account has some strange and wonderful details," in his Tafsir (5/15).

Another report³⁰¹:

Among these is that his she-camel went missing, and he began asking people about it. The hypocrites said: **"This is Muhammad who tells you news of the heavens, yet he does not know where his she-camel is."** He then ascended the pulpit, praised Allah, and extolled Him then he recounted their words and said: **"I only know what my Lord has taught me. He has informed me that it is in such-and-such valley, its halter entangled in a tree."** The people hurried and found it as he described.³⁰²

Another report³⁰³:

Among these is his saying to Khalid ibn al-Walid when he sent him to Ukaydir in Dumat al-Jandal: **"As for you, you will find him hunting for cows."** They found him as he described.³⁰⁴

³⁰¹ Narrated by Qiwaṁ al-Sunnah in Dala'il al-Nubuwwah (p. 137), he said: "Ibn Qutaybah mentioned in A'lam al-Nubuwwah that the Prophet's she-camel went missing, and he began asking people about it. The hypocrites said: 'This is Muhammad who tells you news of the heavens, yet he does not know where his she-camel is.' He praised Allah, recounted their words, and then said: 'I only know what my Lord has taught me. He has informed me that it is in such-and-such valley, its halter entangled in a tree.' The people hurried and found it as he described."

³⁰² Its chain is good. Narrated by Ibn Ishaq in the Sirah al-Nabawiyyah by Ibn Hisham (2/523), Al-Tabari in Tarikh al-Umam wa al-Muluk (2/183), Al-Bayhaqi in Dala'il al-Nubuwwah (5/307), and Ibn Hazm in Al-Muhalla (11/222), from Mahmud ibn Labid, from men of Banu Abdul-Ashhal, similar to it. Al-Waqidi in Al-Maghazi (3/1009) from Mahmud ibn Labid from Qatada ibn al-Nu'man, and Ibn al-Athir in Usd al-Ghabah (2/146) from Asim ibn Umar ibn Qatada, as a mursal report.

³⁰³ Reported by Qiwaṁ al-Sunnah in Dala'il al-Nubuwwah (p. 137), he said: "Among these is his saying to Khalid when he sent him to Ukaydir in Dumat al-Jandal: 'You will find him hunting cows.' They found him as he described."

³⁰⁴ A good hadith. Narrated by Al-Bayhaqi in Al-Sunan al-Kubra (5/250), Abu Nu'aym in Ma'rifat al-Sahabah (4/77), and Ibn Asakir in Tarikh Dimashq (9/201) from Ibn Ishaq, who said: "Yazid ibn Ruman and Abdullah ibn Abi Bakr narrated to me," as a mursal report with extended details. Ibn Ishaq narrated it as in Sirah al-Nabawiyyah by Ibn Hisham (2/526), from him by Abu Dawud in his Sunan (3037), and Al-Bayhaqi in Al-Sunan al-Kubra (18713), from Asim ibn Umar ibn Qatada from Anas ibn Malik. It has supporting evidence from the hadith of Uthman ibn Abi Sulayman al-Nawfali, narrated by Abu Dawud in his Sunan (3037), and Al-Bayhaqi in Al-Sunan al-Kubra (18713), graded as good by Ibn al-Mulaqqin in Al-Badr al-Munir (9/185). Al-Waqidi narrated it in Al-Maghazi (3/1025), from him by Ibn Asakir in Tarikh Dimashq (9/202), from Ibn Abbas with a weak chain. Also narrated by Bujayr ibn Bijrah, in Ma'rifat al-Sahabah by Ibn Mandah (p. 293), and Qiwaṁ al-Sunnah in Dala'il al-Nubuwwah (p. 144). Ibn Mandah said: "This is a mursal hadith in al-Maghazi," and narrated by Urwah as a mursal report in Dala'il al-Nubuwwah by Al-Bayhaqi (5/251).

Another report³⁰⁵:

Among these is his saying to his uncle Abbas when he was captured: **"Ransom yourself and the sons of your brother,"** meaning Aqil ibn Abi Talib and Nawfal ibn al-Harith, **"for you are wealthy."** Abbas said: "I have no wealth." The Prophet said: **"Where is the wealth you left with Umm al-Fadl in Mecca, where no one was with you? You said, 'If I am harmed in my journey, then it is for al-Fadl this amount, and for Abdullah this amount, and for so-and-so this amount.'"** Abbas said: "By Allah, no one knew about this except me. Truly, you are the Messenger of Allah." He and Aqil then embraced Islam.³⁰⁶

Among his answered supplications:

Among his signs was his supplication against Mudar when they hurt and belied him. He said: **"O Allah, intensify Your punishment on Mudar, and send upon them years [of famine] like the years of Joseph."**³⁰⁷ So the rain ceased, the vegetation and trees dried up, the sheep died, they roasted al-Qadd³⁰⁸, and ate 'ilhiz (a mixture of hair and blood).³⁰⁹ So Hajeb bin Zarara went to Khosrow and complained to him about their situation, asking for permission to graze in the fertile lands. He pawned his bow to him.³¹⁰ In this context, the verse was revealed: "On the Day when the sky will bring a visible smoke. Enveloping the people; this is a painful torment" (Surah Ad-Dukhan: 10-11).³¹¹ The smoke refers to drought, called smoke because the dust rises during a drought year, appearing like smoke. Therefore,

³⁰⁵ Reported by Qiwaam al-Sunnah in Dala'il al-Nubuwwah (p. 137), he said: "Among these is his saying to his uncle Abbas, may Allah be pleased with him, when he was captured: 'Ransom yourself and the sons of your brother,' meaning Aqil ibn Abi Talib and Nawfal ibn al-Harith

³⁰⁶ A good hadith for others. Narrated by Ahmad in his Musnad (3373), Al-Tabari in Tarikh al-Umam wa al-Muluk (2/41), Abu Nu'aym in Dala'il al-Nubuwwah (409), and Ibn Asakir in Tarikh Dimashq (26/288), from the hadith of Ibn Abbas with similar details. Al-Haythami said: "There is an unnamed narrator, but the rest are trustworthy," Majma' al-Zawa'id (6/85). Its chain is weak due to the unknown narrator, but it has multiple supporting routes that strengthen each other. Mentioned by Ibn Qutaybah in Al-Ma'arif (1/155) from Muhammad ibn Ishaq without a chain. Also narrated by Ibn Sa'd in Al-Tabaqat al-Kubra (4/13) from Muhammad ibn Ishaq without a chain. Narrated by Al-Bayhaqi in Dala'il al-Nubuwwah (3/150) from Ibn Ishaq with the chain mentioned in the story of Badr, which includes Yazid ibn Ruman from Urwah, from al-Zuhri, and others he named. It has a supporting narration from Aisha, mentioned by Al-Hakim in his Mustadrak (5450), who authenticated it according to the criteria of Muslim, and Al-Dhahabi agreed. Another supporting narration from Bashir ibn Taim, mentioned by Ibn Qani' in Ma'jam al-Sahabah (1/95).

³⁰⁷ Agreed upon. Narrated by Al-Bukhari in his Sahih (804), (1006), (2932), (3386), (4560), (4598), (6200), (6393), (6940), and Muslim in his Sahih (675), from the hadith of Abu Hurairah, may Allah be pleased with him, with a similar wording.

³⁰⁸ Al-Qadd: pieces of leather and tearing clothes, etc. Lisan al-Arab (3/344) and Al-Qamus (394).

³⁰⁹ The word "العلفور" (with the vowel "kasra" under the letter "ل"): refers to a large tick, a type of food made from blood and fur, which was used during times of famine, an old canine tooth with some remnants left, and a plant that grows in the lands of Banu Sulaym. (Al-Qamus, page 518)

³¹⁰ Al-Ma'arif (p. 608), and Ta'wil Mukhtalif al-Hadith (p. 365).

³¹¹ Agreed upon. Narrated by Al-Bukhari in his Sahih (1007), (1020), (4693), (4767), (4774), (4809), (4821), (4822), (4823), (4824), and Muslim in his Sahih (2798), from the hadith of Abdullah bin Mas'ud.

a year of drought is called "Ghabra" due to the dust rising in it.³¹² This cannot refer to a future event because He said: "Enveloping the people; this is a painful torment. 'Our Lord, remove from us the torment; indeed, we are believers'" (Surah Ad-Dukhan: 11-12). Then He said: "How will there be for them a reminder at that time? And there had come to them a clear Messenger. Then they turned away from him and said, '[He was] taught and [is] a madman'" (Surah Ad-Dukhan: 13-14). Then He said: "Indeed, We will remove the torment for a little. Indeed, you will return [to disbelief]" (Surah Ad-Dukhan: 15). Then He said: "The Day We will strike with the greatest assault, indeed, We will take retribution" (Surah Ad-Dukhan: 16), referring to the day of Badr.³¹³ All this indicates that the smoke has passed and that the removal of the torment was also due to his supplication — may my father and mother be sacrificed for him. Rain came to them abundantly until it destroyed their houses. They spoke to him about it, and he said: **"O Allah, around us and not upon us. O Allah, on the hills and the mountains, and the valleys."**³¹⁴

Among these was his supplication against Khosrow when he tore up his letter and sent him dirt. He said: **"O Allah, tear his kingdom apart."**³¹⁵ He said to his companions: **"He tore my letter; indeed, his kingdom and nation will be torn apart. And he sent me dirt; indeed, you will conquer his land."**³¹⁶ So, Allah tore apart his kingdom, scattered his people, and made them conquer his land.

Among his supplications was his supplication against Utbah bin Abi Lahab, saying: **"O Allah, unleash a dog of Yours upon him."** So, a lion devoured him during one of his journeys.³¹⁷

³¹² Gharib al-Quran (p. 402).

³¹³ Agreed upon. Narrated by Al-Bukhari in his Sahih (1007), (1020), (4693), (4767), (4774), (4809), (4821), (4822), (4823), (4824), and Muslim in his Sahih (2798), from the hadith of Abdullah bin Mas'ud, may Allah be pleased with him. Similar is mentioned by Ibn Qutaybah in Gharib al-Quran (p. 402).

³¹⁴ Agreed upon. Narrated by Al-Bukhari in his Sahih (932), (933), (1013), (1014), (1015), (1016), (1017), (1019), (1021), (1033), (3582), (6093), (6342), and Muslim in his Sahih (895), (897), from the hadith of Anas bin Malik, may Allah be pleased with him, with similar details in extended form.

³¹⁵ Narrated by Al-Bukhari in his Sahih (64), (2939), (4424), (7264), and Al-Nasa'i in Al-Kubra (8795), and Al-Bayhaqi in Sunan al-Kubra (18678), and Ahmad in his Musnad (2219), (2825), and Al-Tahawi in Sharh Mushkil al-Athar (515) from the hadith of Ibn Abbas, may Allah be pleased with them, with a similar narration. Also narrated by Abu Ubayd in Kitab al-Amwal (58), from Umayr ibn Ishaq in a mursal form, and narrated by Ibn Sa'd (258/1-263) from Ibn Abbas in a shortened form. The chain of narration includes Al-Waqidi, who is considered "abandoned."

³¹⁶ Mentioned by Ibn Qutaybah in Fadl al-Arab (p. 99), Ibn al-Faqih in Al-Buldan (p. 610), and Ibn Kanana in Kitab Akhbar al-Arab wal-Ajam, as in Sabil al-Huda wal-Rashad fi Sirat Khayr al-Ibad (11/362), and Al-Mukhtasar al-Kabir fi Sirat al-Rasul (p. 115) without a chain of narration.

³¹⁷ A good hadith for others. Narrated by Al-Harith ibn Abi Usama in his Musnad, Abu Nu'aym in Ma'rifat al-Sahaba (5465), Al-Hakim in Al-Mustadrak (4006), Al-Baghawi in his Mu'jam (2141), and Al-Bayhaqi in Dala'il al-Nubuwwah (2/338) from Abu Nawfal ibn Abi Aqrab from his father. Al-Hakim said: "Its chain is authentic but not narrated by Al-Bukhari and Muslim," and Al-Dhahabi agreed. Ibn Hajar considered it good in Fath al-Bari (4/44), and Al-Ayni in Umdat al-Qari (10/178), among others. There are other supporting narrations from Habar ibn al-Aswad, Muhammad ibn Ka'b al-Qurazi, Uthman ibn Urwa ibn al-Zubayr, Qatada, Ikrima, and Tawus and Ibrahim al-Taymi in a mursal form.

These and many other things have been recorded in hadiths and accepted by Muslims, just as the People of the Book accepted the stories of their prophets from their companions, such as the story of the wolf speaking³¹⁸, where the one spoken to was Uhayban al-Aslami, whose descendants are known to this day as Banu Mukallam al-Dhi'b (the descendants of the one spoken to by the wolf).³¹⁹ The poet Dhu al-Bajadin mentioned this in his verse:

**You bother us with the claim that the wolf spoke to you,
but by my life, it was your father who spoke to the wolf.**³²⁰

Another miracle is the talking of the gazelle³²¹, the complaint of the camel³²², the walking of the tree towards him³²³, and the gushing of water from his fingers.³²⁴ feeding many companions from a small

³¹⁸ Agreed upon. Narrated by Al-Bukhari (2324), (3471), (3363), (3690), and Muslim (2388) from the hadith of Abu Huraira, may Allah be pleased with him. There are also narrations from Abu Sa'id and Anas and others. See Jami' al-Usul (8/625-627).

³¹⁹ Al-Ma'arif (p. 324).

³²⁰ Attributed to Dhu al-Bajadin by Abu Tammam in Al-Hamasa al-Sughra (p. 214), and by Al-Asfahani in Al-Aghani (20/151). And it was attributed to Razin al-Urudi by Al-Jahiz in "Al-Hayawan" (1297) and Ibn Dawud in "Al-Waraq" (p. 8). It was also attributed to Abu Sa'd al-Makhzumi by Ibn al-Mu'tazz in "Tabaqat al-Shu'ara'" (p. 294).

³²¹ Very weak, with a sign of rejection. Narrated by Al-Tabarani in Al-Awsat (763), and Abu Nu'aym in Dala'il al-Nubuwwah (274) from Anas bin Malik, may Allah be pleased with him. Al-Haythami said: "In its chain is Salih al-Murri, who is weak," Majma' al-Zawaid (8/294). Al-Tabarani also narrated it in Al-Kabir (23/331), no. 763, from Umm Salamah, and Al-Haythami said: "In its chain is Aghlab bin Tamim, who is weak," Majma' al-Zawaid (8/298). Al-Suyuti mentioned: "Its chain includes Aghlab bin Tamim, who is weak, but the hadith has many supporting chains that indicate the story has a basis," Al-Khasa'is al-Kubra (2/101). Al-Albani said: "Its chain is very weak," Silsilat al-Da'ifah (6737). Narrated by Al-Bayhaqi in Dala'il al-Nubuwwah (6/34) from Abu Sa'id. Al-Bayhaqi also narrated it in Dala'il al-Nubuwwah (6/35), and Abu Nu'aym in Dala'il al-Nubuwwah (273), and Hadith Abu Nu'aym from Abu Ali al-Saffar (31), and Ibn Hajar in Lisan al-Mizan (8/538), and in Muwafaqat al-Khabar al-Khabar fi Takhrij Ahadith al-Mukhtasar (1/246) from Zayd bin Arqam. Al-Dhahabi, followed by Ibn Hajar, said: "Ya'la bin Ibrahim al-Ghazal is unknown, he has a false narration from a weak sheikh...this is fabricated." Ibn Kathir said: "This hadith's text has signs of rejection, and its chain is weak," and Ibn al-Qayyim weakened it in Fawa'id Hadithiyyah (54). Al-Suyuti was lenient and said: "This hadith is good with its supporting chains," Juz' fi Dhamm al-Maks (6). Ibn Abi al-Dunya narrated it in Dhamm al-Dunya (49) from Layth, attributed to Jesus son of Mary. Ibn Kathir said: "This hadith is famous among people but is not in any of the six books," Tahfat al-Talib bi Ma'rifat Ahadith Mukhtasar Ibn al-Hajib (157). Al-Sakhawi said: "The hadith became famous in speeches and eulogies, and has no basis as Ibn Kathir said, and whoever attributes it to the Prophet has lied," Al-Maqasid al-Hasanah (156). Al-Qutb al-Hadrami said: "Some scholars weakened this hadith, but its supporting chains strengthen each other," Sabil al-Huda wal Rashad (9/520). Al-Albani weakened it in Silsilat al-Da'ifah (6737). See Al-Asrar al-Marfu'ah fi al-Akhbar al-Mawdu'ah (160), and Al-Masnu' fi Ma'rifat al-Hadith al-Mawdu' (80).

³²² Authentic hadith. Its narration has been provided earlier (p. 157).

³²³ Authentic hadith. Its narration has been provided earlier (p. 157).

³²⁴ Authentic hadith. Previously mentioned (p. 158).

amount of food³²⁵, and providing abundant milk from a single goat³²⁶, along with his manifest signs during the digging of the trench³²⁷, and on his journey to Tabuk³²⁸, which are well-known to scholars. Enumerating them all would lengthen the book. What has been mentioned so far is sufficient proof of our intention. If anyone disputes these signs, citing the verse: "And nothing stops Us from sending the signs except that the former peoples denied them" (17:59), it must be understood that the signs referred to here are those specifically demanded by the disbelievers, such as: "We will not believe you until you cause a spring to gush forth from the earth for us, or until you have a garden of date palms and grapes, and cause rivers to gush forth abundantly in their midst, or cause the sky to fall upon us in pieces as you have claimed." [Quran, Al-Isra: 90-92]. Similarly, it is said: "And nothing prevented Us from sending the signs requested except that the previous generations denied them; and so, We destroyed them." This is indicated by the statement of the Messiah (peace be upon him): "O Allah, our Lord, send down to us a table spread with food from the heavens to be a feast for us—for the first and the last of us—and a sign from You. Provide for us, for You are the best provider." Allah said: "I will send it down to you, but whoever disbelieves afterward from among you, I will punish him with a punishment that I have not punished anyone among the worlds." [Quran, Al-Ma'idah: 114-115]³²⁹.

Similarly, He said: "And they say, 'Why has an angel not been sent down to him?' If We had sent down an angel, the matter would have been settled, and they would not have been reprieved." [Quran, Al-An'am: 8]³³⁰. Meaning: if We had sent down an angel and they then denied him, the matter would have been settled, and they would have been destroyed without respite. Similarly, regarding the people of Salih, it

³²⁵ Agreed upon. Narrated by Al-Bukhari in his Sahih (3578), (5381), (5450), (6688) and Muslim in his Sahih (2040), from the hadith of Anas bin Malik, may Allah be pleased with him. Also narrated by Jabir bin Abdullah, Abu Huraira, Zayd bin Sahl, Abu Amra al-Ansari, Abu Khunais al-Ghifari, and Umar bin al-Khattab, may Allah be pleased with them all. Al-Kattani mentioned that it reached the level of tawatur (continuous testimony), "Nazm al-Mutanathir min al-Hadith al-Mutawatir" (p. 213).

³²⁶ Hasan hadith. Narrated by Ibn Qutaybah in "Gharib al-Hadith" (1/465), Al-Hakim in "Al-Mustadrak" (4297), Al-Tabarani in "Al-Kabir" (4/48), No. (3605), (25/254), No. (30), and Abu Nu'aym in "Ma'rifat al-Sahabah" (2065), from the hadith of Hubaysh bin Khalid, may Allah be pleased with him, within the hadith of Umm Ma'bad al-Khuzaiyah during the Prophet's migration, peace be upon him. Al-Hakim said: "This is an authentic hadith according to the criteria of the two sheikhs (Al-Bukhari and Muslim) who did not narrate it," and Al-Dhahabi agreed. Al-Albani said: "Weak, but it may be elevated to the level of Hasan due to the multiplicity of its chains of transmission," "Mishkat al-Masabih" (5943). It has supporting narrations from Sulaith al-Ansari, Aisha, and Aktham bin Jun al-Khuza'i.

³²⁷ Narrated by Al-Bukhari in his Sahih (4101), Al-Darimi in his Musnad (43), Ahmad in his Musnad (14431), Ibn Abi Shaybah in his Musannaf (32367), (37966), Al-Tabarani in "Al-Kabir" (25/302), No. (51), and Al-Tabarani in "Al-Awsat" (3276), from the hadith of Jabir bin Abdullah, may Allah be pleased with him.

³²⁸ Narrated by Muslim in his Sahih (706), Malik in "Al-Muwatta'" (1/478), Ahmad in his Musnad (22495), Abdul Razzaq in his Musannaf (4399), Ibn Khuzaymah in his Sahih (968), Ibn Hibban in his Sahih (1595), (6537), Al-Tabarani in "Al-Kabir" (20/57), No. (102), and Al-Tabarani in "Al-Awsat" (6901), from the hadith of Mu'adh bin Jabal, may Allah be pleased with him.

³²⁹ The verse is written: "O Allah, our Lord, send down to us a table spread with food from the heavens to be a feast for the first and the last of us and a sign from You. Allah said: "I will send it down to you, but whoever disbelieves afterward from among you, I will punish him with a punishment that I have not punished anyone among the worlds." This is an error.

³³⁰ The verse is written: "And they say, 'Why has an angel not been sent down to him?' If We had sent him down an angel, the matter would have been settled, and they would not have been reprieved." With the addition of the attached pronoun "him". This is an error.

is said: "You are but a human being like us, so bring a sign if you are truthful." He replied: "This is a she-camel; she has a time for drinking, and you have a time for drinking, on a specified day. And do not touch her with harm, lest you be seized by a great punishment." But they hamstrung her, and then they became regretful. So, the punishment seized them." [Quran, Ash-Shu'ara: 154-158]³³¹.

This is a mercy from Allah to this nation, allowing respite and postponement. Had the Prophet (peace be upon him) not brought signs indicating his prophethood as they claimed, the obedience and following of people towards him, their sacrificing of their lives and wealth for him, their leaving their homelands, their emigration multiple times to Abyssinia and to Medina, their enduring all harm in supporting and obeying him, and his state of poverty without worldly gains until he subdued nations, humbled the mighty, and his message spread and his word prevailed, reaching the farthest corners of the earth and its farthest west and its islands and its mountains, as the greatest signs and clearest evidence that Allah – the Glorified, the Sublime - facilitated for him what He did not facilitate for Moses (peace be upon him) with the parting of the sea, the staff, the hand, the stone, the lice, the blood, and the frogs. And what He did not facilitate for Jesus (peace be upon him) with the reviving of the dead and the healing of the blind and the leper. For Moses' call was confined to the Israelites, and they disputed with him and burdened him with questions, saying: 'Show us Allah openly' [Quran, An-Nisa: 153]³³², and 'Go, you and your Lord, and fight' [Quran, Al-Ma'idah: 24]³³³, and 'Make for us a god just as they have gods' [Quran, Al-A'raf: 138]. Then they worshipped the calf after he left them, even though he had shown them great signs that were a clear test.

Similarly, the call of Jesus was followed by a few despite his signs, and they sought to spill his blood and disagreed after him on the core of their religion; they said he is Allah, he is the son of Allah, he is one of three. However, the Muslims, even though they might differ, their differences are in the branches of the religion, while the fundamentals remain intact, and this suffices as proof and evidence for the Prophet's knowledge and message.

Moreover, not all prophets were sent with a sign, nor did every prophet's sign result in followers. For example, David had no sign in the Psalms, and Ezekiel encountered a group of Israelites who wanted to test him. He answered them saying: 'The Lord of lords says: By My name, I swear that I am the Living, and I will not give them a sign as they desire' [Ezekiel 39:7].³³⁴

³³¹ The verse is written: "You are but a human being like us. Bring us a sign if you are truthful." He replied: "This is a she-camel; she has a time for drinking, and you have a time for drinking, on a specified day. So do not touch her with harm, lest you be seized by a great punishment." But they hamstrung her, and then they became regretful. So, the punishment seized them." This is an error.

³³² The verse is actually: "They said, 'Show us Allah openly,'" which is correct.

³³³ The verse is actually: "Go, you and your Lord, and fight," without the "and," which is correct.

³³⁴ Reference: Old Testament, Book of Ezekiel, Chapter 39:7.

And Jesus was approached by a group of Jews asking for a sign, and he rebuked them saying: 'The wicked and adulterous tribe asks for a sign, but none will be given it except the sign of the prophet Jonah' [Matthew 12:38-40].³³⁵

And Jesus passed by Simon Peter and his brother Andrew, who were fishing in the sea. He said to them, "Follow me, and I will make you fishers of men." They immediately left their nets and followed him without asking for a sign or following him because of one. [New Testament, Gospel of Matthew 4:18-20].³³⁶

Nothing astonishes me more than the Christians' belief in the prophethood of Mary and Anna—two women³³⁷—without any scripture, sign, or evidence, and their disbelief in the prophethood of Muhammad. If we were to ask these heretics, who deny the messengers, where they learned with absolute certainty that God did not send a messenger to guide people to His pleasure and obedience, to prevent them from His wrath and disobedience, to lead them to what is beneficial for their affairs, to protect their blood, to preserve their sanctities, to restrain the strong from the weak, and to maintain wisdom among them, they would not be able to provide any document or certainty or evidence. Instead, they prefer negligence, indulgence in vices, abandoning obligations, and following their desires. If God had not protected them from those who do not share their views, they would have realized firsthand the evil of their choice. Receiving the news about something is not the same as witnessing it, nor is hearing about a matter the same as experiencing it.

Similarly, if we asked the People of the Book where they learned with absolute certainty that Muhammad is not described in their scriptures despite the news and evidence, did Moses or David or Isaiah say: "A man will come claiming prophethood, named Muhammad, reject him and do not believe him"? They would not be able to refer to any such knowledge from these prophets or anyone else. If this is not found, then what is Muhammad but a prophet like one of them?

And if the people are doubtful and uncertain, while we are certain with many proofs and evidence, how can our certainty be opposed by their doubt, and the clear proof by the lack of proof? Anyone who doubts a matter admits ignorance about it because the truth cannot be anything other than one of the two matters in which he is in doubt, and he is not with either of them.

If the Christians claim that Christ informed them that there would be no prophet after him, we would respond that he also informed you in the Gospel that he would go away and the Paraclete would come

³³⁵ Reference: New Testament, Gospel of Matthew, Chapter 12:38-40.

³³⁶ New Testament, Gospel of Matthew 4:18-20.

³³⁷ The prophethood of Miriam, sister of Prophet Aaron in the Torah, Book of Exodus 15:20, and the prophethood of Anna in the New Testament, Gospel of Luke 2:36.

after him. He said, "He will testify about me as I have testified about him, and I bring you parables while he brings you the interpretation" [New Testament, Gospel of John 5:37-38].³³⁸

He also informed you in another place that "...Elijah who was to come. Let anyone with ears listen!..." [New Testament, Gospel of Matthew 11:2-15].³³⁹

Elijah, according to your books, is a prophet. Some of the disciples said that after Christ, there would be prophets and scholars in Antioch, including Barnabas³⁴⁰, and Simon³⁴¹, and Lucius³⁴², Matthias³⁴³, and Saul³⁴⁴. In another place, it mentions that prophets came from Jerusalem, and one of them stood up and was Agabus³⁴⁵. He prophesied to them, saying that there would be a great famine in the land.³⁴⁶ This is in their books, and in them, there is an authentic transmission³⁴⁷ from scholars of earlier divine books, stating that George lived after Christ and met some of the disciples. He was sent to the king of Mosul and was from Palestine.³⁴⁸

How can Christ (peace be upon him) say, "There will be no prophet after me," and then also say, "So-and-so will come after me?" How can you believe this statement from him while also believing in prophets who came after him? Shouldn't you be as reluctant to believe in those prophets as you are to believe in him? This statement attributed to Christ cannot be free from one of two possibilities: either it is false, brought out by arrogance, as they have not evidenced it to reject the prophethood of Muhammad, or it is true and has an interpretation that has eluded you but has been understood by us through Allah's

³³⁸ New Testament, Gospel of John 5:37-38.

³³⁹ New Testament, Gospel of Matthew 11:2-15.

³⁴⁰ Barnabas, whose name was Joseph and who was called the son of encouragement, was a Levite from Cyprus. He was a Jewish priest from Cyprus and one of the early advocates of Christianity. His Gospel shows that he held a significant position with Christ, and Christians consider him a prominent and active preacher. He is the author of the Gospel of Barnabas, which is forbidden to read by Christians, as it contains explicit prophecies about the Prophet Muhammad, which is why most Christians do not acknowledge it. [Sources: Encyclopedia of Religions, 1/274; Encyclopedia of the Bible, 4/331; Global Arabic Encyclopedia, 3/370].

³⁴¹ Simon Peter: One of the most famous disciples of Jesus Christ, and a leader of the early Christian community in Jerusalem. His original name was Simon, but Christ called him Peter, which is Greek for "rock." In the New Testament, he is sometimes referred to as Simon Peter, and also as Simon and Cephas. He was imprisoned and tortured after Christ's ascension. [Sources: Encyclopedia of Religions, 1/243; "Al-Mawsu'ah Al-Arabiyyah Al-Muyassarah" (The Simplified Arabic Encyclopedia), 4/463].

³⁴² Lucius: Mentioned in Paul's letter to the Romans (16:21), he is considered the first bishop of Laodicea in Syria.

³⁴³ Matthias (Nathaniel): Mentioned in the Gospel of John (Nathaniel, leader of the scribes). In some sources, he is referred to as Nathaniel or Matthanial.

³⁴⁴ Saul (Paul): Originally a Jew who converted to Christianity. He spread Christianity in his own way after claiming that Christ, the son of Mary, appeared to him in a dream. Before this, he was one of the fiercest opponents of Christians. He died in 64 AD.

³⁴⁵ Agabus: One of the early Christians mentioned in the New Testament in the Acts of the Apostles. He was known as a prophet (Acts 11:28).

³⁴⁶ New Testament, Acts of the Apostles, Chapter 11:28.

³⁴⁷ "By life" & it is corrected in the annotation.

³⁴⁸ "Al-Ma'arif" (1/54) and "A'lam Al-Nubuwwa" by Al-Mawardi (p. 66).

guidance and support. This is that Christ, in our belief, is alive with God. He was neither killed nor crucified, as you have claimed, and God will bring him down in the last days. He will live on earth, kill the Antichrist, marry, and then God will cause him to die.³⁴⁹ Thus, there will be no prophet after him, meaning after his final death. If this interpretation is accepted, all the statements of Christ will be reconciled without contradiction.

"If they argue that they are abandoning following him because he contradicts Moses and Jesus, then they should know that the religious laws are a means of subjugation from God to His servants and a way to distinguish between obedience and disobedience. There is nothing inherently in the law itself that justifies prohibition or permissibility, restriction or allowance. God tests His servants in every era through the words of each prophet as He wills, permitting through one prophet what He forbade through another. The former (prophet) is not inherently more deserving of this than the latter."

Moses (peace be upon him) was sent with the Sabbath and circumcision on the seventh day³⁵⁰, and then Jesus came after him, abrogating these and other laws of Moses.³⁵¹ This is despite his saying to his disciples: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. Truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law. Therefore, anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven" [New Testament, Gospel of Matthew 5:17-19].³⁵² So why did you not object to Christ's statement that he did not come to abolish or change anything, yet he did abolish and change?

If they argue that they did not follow him because he wielded the sword and killed those who opposed him, while Christ was sent with mercy, saying: "If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you" [New Testament, Gospel of Matthew 5:39-

³⁴⁹ Reported by Ahmad in his Musnad (9270, 9632), Abu Dawood in his Sunan (4324), Ibn Hibban in his Sahih (6814, 6821), Ishaq ibn Rahwayh in his Musnad (43), Al-Bazzar in his Musnad (9574), Abdul Razzaq in his Musannaf (37526), Ibn Abi Shaybah in his Musannaf (37526), Al-Tabari in his Tafsir (7145, 10835), Al-Ajurri in Al-Shari'ah (888), and Al-Hakim in Al-Mustadrak (4163), from a narration by Abu Hurairah (may Allah be pleased with him). The hadith is authentic. Al-Hakim said: "This hadith has a sahih (authentic) chain of narration, although they (Al-Bukhari and Muslim) did not narrate it." Al-Dhahabi agreed with him in his summary. Ibn Kathir said in Al-Bidayah wa An-Nihayah (1/188): "This chain is good and strong." Ibn Hajar authenticated its chain in Fath al-Bari (6/493), and Ahmed Shakir authenticated it in his review of Tafsir al-Tabari (1/160), as did Al-Albani in Silsilat al-Ahadith al-Sahihah (2182). The beginning of this hadith was reported by Al-Bukhari in his Sahih (2222, 2476, 3448), and Muslim in his Sahih (155), through several narrations by Abu Hurairah, with a shortened version.

³⁵⁰ Torah, Book of Genesis, Chapter 17:12-14, Book of Exodus, Chapter 4:25-26.

³⁵¹ New Testament, Gospel of John, Chapter 7:22-24.

³⁵² New Testament, Gospel of Matthew 5:17-19.

42]³⁵³, it should be noted that all creation belongs to Allah. He may send a prophet with mercy as He is merciful, and He may send a prophet with the sword as He is severe in punishment.³⁵⁴

Allah has mentioned in their books that He sent a prophet with the sword, as indicated by the Psalm describing his nation: "With the praise of God in their mouths and a double-edged sword in their hands, to inflict vengeance on the nations and punishment on the peoples" [Old Testament, Psalms 149:6-9].³⁵⁵

"Strap your sword on, mighty one, and with you are mystery and law, you will associate it with his yielding awe, and your arrows are sharpened, and the nations shall fall beneath you."³⁵⁶

As for the fact that jihad (struggle) was not introduced by the prophets, we see that Abraham fought against the four kings who invaded the land of Mesopotamia to raid its people. He fought them until he defeated them with his trained men and allies who were his followers.³⁵⁷

And this is Joshua, the son of Nun, who killed a king of the kings of the Levant with two incantations and destroyed its cities so completely that no trace or remnant was left, nor did any of its people survive to fight back.³⁵⁸ He did this without calling them to faith or demanding tribute.³⁵⁹

David also invaded lands in the Levant and did not leave a single man or woman alive, taking all the spoils. All of this is mentioned in their books.³⁶⁰

Even Christ himself, who was sent with mercy, says in the Gospel to his disciples: "When I sent you without purse, bag, or sandals, did you lack anything?" They answered, "Nothing." He said to them: "But now if you have a purse, take it, and also a bag; and if you don't have a sword, sell your cloak and buy one".³⁶¹ He only commanded them to buy a sword after previously prohibiting fighting because he knew that a prophet would be sent after him with swords. He hinted at him and his times, and ordered those who lived to see them to follow him and fight alongside him.

³⁵³ New Testament, Gospel of Matthew 5:39-42.

³⁵⁴ New Testament, Gospel of Matthew 11:2-15.

³⁵⁵ Old Testament, Psalms 149:6-9.

³⁵⁶ Old Testament, Psalms 45:3-5.

³⁵⁷ Old Testament, Genesis 14:8-16.

³⁵⁸ Al-Mawardi, "A'lam Al-Nubuwwah".

³⁵⁹ Old Testament, Book of Joshua 12:24; Book of Joshua 10:35, 11:11. Similar accounts are mentioned by Al-Mawardi in "A'lam Al-Nubuwwah" (p. 159).

³⁶⁰ Old Testament, 1 Samuel 17:46.

³⁶¹ New Testament, Gospel of Luke 22:35-36.

If they argue against following him based on the Quran's descriptions of eating, drinking, and marriage in Paradise, and iron and rods in Hell, then Allah has also mentioned in the Torah that He settled Adam and his wife in Paradise, and they ate from the tree and covered themselves with fig leaves when they realized they were naked.³⁶² If they claim that the Paradise in which Adam lived was on earth, we do not argue with them on this and refer them back to the words of Christ in the Gospel to his disciples, when he drank with them, he said, "I will not drink from this fruit of the vine from now on until that day when I drink it new with you in the kingdom of heaven" [New Testament, Gospel of Matthew 26:29; Gospel of Mark 14:25; Gospel of Luke 22:18].³⁶³

Luke also reported about Christ (peace be upon him): "You will eat and drink at the table of my Father" [New Testament, Gospel of Luke 12:29-32].³⁶⁴

John mentioned: "In my Father's house are many rooms" [New Testament, Gospel of John 14:2].³⁶⁵

"And in Isaiah: O thirsty ones, go to the water and the rose, and he who has no silver, let him go and gather provisions, drink, eat, and take what he needs. He may take wine and milk without silver or price." [Old Testament, Book of Isaiah 55:1].³⁶⁶ This is similar to Allah's statement in the Quran: "In it are rivers of water unaltered, rivers of milk whose taste does not change, rivers of wine delicious to those who drink" [Quran, Muhammad: 15].

Christ also described the torment in the afterlife, saying: "It is a fire that never goes out, and worms that do not die" [New Testament, Gospel of Mark 9:43-44].³⁶⁷

He also mentioned in another place: "Gehenna, the fire of hell" [New Testament, Gospel of Matthew 22:1, 29-30; 10:28; 18:9; 23:33; Gospel of Mark 9:43, 45, 47; Gospel of Luke 12:5].³⁶⁸

He told his disciples: "Truly I tell you, many will come from the east and the west and will take their places at the feast with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kings³⁶⁹

³⁶² Torah, Book of Genesis 3:7.

³⁶³ New Testament, Gospel of Matthew 26:29; Gospel of Mark 14:25; Gospel of Luke 22:18.

³⁶⁴ New Testament, Gospel of Luke 12:29-32.

³⁶⁵ New Testament, Gospel of John 14:2.

³⁶⁶ Old Testament, Book of Isaiah 55:1.

³⁶⁷ New Testament, Gospel of Mark 9:43-44.

³⁶⁸ New Testament, Gospel of Matthew 22:1, 29-30; 10:28; 18:9; 23:33; Gospel of Mark 9:43, 45, 47; Gospel of Luke 12:5.

³⁶⁹ "The Kingdom," Gospel of Matthew, "Al-Buldan," by Ibn al-Faqih (p. 609).

will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth" [New Testament, Gospel of Matthew 8:11-12].³⁷⁰

And Allah said through the mouth of David: "I will spread them out and deliver them from the jaws of the beasts and from the depths of the seas."³⁷¹

Daniel said: "Many who are in the graves will be resurrected: some to everlasting paradise, others to [everlasting] ruin".³⁷²

If they argue that he was asked about certain things and did not know the answers, such as the nature of the soul and the timing of the Hour (Judgment Day), he said: "They ask you about the Hour, 'When will it be?' Say, 'Its knowledge is only with my Lord. None will reveal its time except Him. It weighs heavily upon the heavens and the earth. It will not come upon you except suddenly.' They ask you as if you are well informed about it. Say, 'Its knowledge is only with Allah'" [Quran, Al-A'raf: 187].

Prophets know only what Allah has taught them, and Allah reveals to them only what He wills, not necessarily what they desire. Jesus also asked his disciples about the Hour, saying: "That is a hidden secret, unknown to me, only Allah alone knows it".³⁷³ Thus, Jesus agreed with our Prophet, peace and blessings be upon him.

If they argue that Christ said to them in the Gospel: "Beware of false prophets who come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles?"³⁷⁴, our Prophet also warned us similarly, saying: "Before the Hour, there will be thirty dajjalan (false prophets), all of them lie upon Allah".³⁷⁵ We have seen such people in the early days of Islam, like Musaylima and Al-Aswad Al-Ansi, and in its latter (days).

³⁷⁰ New Testament, Gospel of Matthew 8:11-12.

³⁷¹ Old Testament, Book of Psalms 96:10-13, "Refutation of the Distortion of the Torah and the Gospel" (1/215).

³⁷² Old Testament, Book of Daniel 12:2, "Refutation of the Distortion of the Torah and the Gospel" (1/215).

³⁷³ New Testament, Gospel of Matthew 24:36, Gospel of Mark 13:32.

³⁷⁴ New Testament, Gospel of Matthew 7:15-16, Gospel of Mark 13:22.

³⁷⁵ Authentic hadith. Reported by Ahmad in his Musnad (5798, 5912, 6093), Saeed ibn Mansur in his Sunan (851), Abu Ya'la in his Musnad (5706), and Al-Tabarani in Al-Kabir (13/195), no. 13904, 14075, narrated by Ibn Umar, may Allah be pleased with them. Also reported by Al-Bukhari in his Sahih (7121), and Muslim in his "Sahih" (157), with a similar narration from Abu Huraira, may Allah be pleased with him. Also in this regard, from Jabir ibn Samura in Muslim's "Sahih" (1822), from Thawban in Abu Dawood's "Sunan" (4252), from Samura ibn Jundub in Ahmad's "Musnad" (20495), and from Abu Bakra in Ibn Hibban's "Sahih".

And this statement from Christ (peace be upon him) does not seem to me to resemble what they claim he said: "There will be no prophet after me"; because his statement "There will be no prophet after me" indicates that anyone who claims prophethood after him is a liar. So, why would he need to say, "Beware of false prophets"? And who can tell you with knowledge and certainty that today you will not see a thief who feels no need to say, 'Beware of the other aggressive thieves today.'"

This statement from Christ should be their evidence³⁷⁶; because actions demonstrate the truthfulness or falsehood of their practitioners. What actions of the Messenger of Allah, and what qualities of his, contradict what Christ mentioned that would necessitate attestation (that it does)? Was he not the noblest of the nobles, the most patient of the patient, the most generous of the generous, the bravest of the brave, and the most ascetic of the ascetics? Did he not mend his own clothes, repair his own sandals, use his hand as a pillow, serve his family, and eat on the floor? And say: **"I am only a servant; I eat as a servant eats, and I dress as a servant dresses."**³⁷⁷ He would sit with the poor, walk in the markets, and was never seen laughing fully, nor eating alone, nor striking anyone except in the path of Allah. He stood in prayer until his feet swelled, and his chest would produce a sound like the boiling of a kettle from weeping when he prayed at night. He said: **"(Surah) Hud and its sisters have made me old."**³⁷⁸ One of

³⁷⁶ "Dala'il al-Nubuwwah" by Isma'il al-Asbahani (p. 138). Ibn Qutaybah mentioned that among the proofs of his truthfulness are his actions which indicate his sincerity. It is also a reason to believe in him that he was the noblest of the nobles, the most patient of the patient, the most generous of the generous, the bravest of the brave, and the most ascetic of the ascetics. He would mend his own clothes, repair his own sandals, and fix his own belongings. He would use his hand as a pillow, serve his family, eat simple food, and say: "I am a servant, I eat as servants eat." He would wear simple garments, sit with the poor, walk in the markets, was never seen laughing excessively, nor eating alone, nor hitting anyone except in the path of his Lord. He stood in prayer until his feet swelled, and his chest would produce a sound like the boiling of a kettle from weeping when he prayed at night. He said: "(Surah) Hud and its sisters have made me old." One of his prayers was: "O Allah, grant me two weeping eyes that shed tears fearing You before the tears turn to blood and the molars turn to embers." He settled his accounts, and he passed away while his armor was mortgaged for barley that he had borrowed for food. He did not leave any inheritance for his children and said: "We, the community of prophets, do not leave inheritance; what we leave is charity." God praised him for all his morals, saying: "And indeed, you are of a great moral character" [Quran, Al-Qalam: 4]. For those who doubt these attributes and question some of these reports, this is his chamber in which he lived with his family, containing his grave, his cloak which the caliphs wear on festivals, his cup from which he drank, his sandals, and his letters written on parchment.

³⁷⁷ This is a Hasan hadith. Reported by Abu Sheikh in "Akhlāq Al-Nabi" (p. 169), Al-Baghawi in "Al-Anwar fi Shamail Al-Nabi Al-Mukhtar" (p. 177) from the narration of Jabir ibn Abdullah, may Allah be pleased with him, with the addition: "And I sit as a servant sits." Its chain is disconnected because Ya'la ibn Hakim did not hear directly from Jabir, but the rest of its narrators are trustworthy. Ibn Al-Mulqin said: "This chain has no known faults," in "Al-Badr Al-Munir" (7/447). Ibn Hajar deemed its chain weak in "Talkhis Al-Habir" (3/269). It was also reported by Ibn Saad (1/381), Abu Ya'la (4899), Abu Sheikh (p. 170), and Al-Baghawi in "Sharh Al-Sunnah" (3683), Al-Dhahabi in "Siyar" (2/194-195) from the narration of Aisha with a similar wording. Al-Dhahabi said: "This is a Hasan Gharib hadith." Al-Haythami said: "Its chain is Hasan," in "Majma' Al-Zawa'id" (9/19), and it was authenticated by Al-Albani in "Sahih Al-Jami'" (7). There are also similar narrations from Ibn Umar reported by Al-Bazzar (5758), Anas reported by Ibn Adi (5/334), and Aisha reported by Al-Baghawi (12/273) among others. The hadith is authenticated in its entirety with its different chains and witnesses by Al-Albani in "Silsilat Al-Ahadith Al-Sahihah" (544).

³⁷⁸ This is an authentic hadith. It was reported by Al-Tirmidhi in "Jami'" (3297) and "Shamail" (41), Abdul Razzaq in "Musannaf" (5997), Sa'id ibn Mansur in "Sunan" (1110), Ibn Abi Shaybah in "Musannaf" (30897), Abu Ya'la in his "Musnad" (107, 108), Al-Tabarani in "Al-Awsat" (8269), Al-Hakim in "Mustadrak" (3333, 3798), Al-Bayhaqi in "Dala'il

his prayers was: **"O Allah, grant me two weeping eyes that shed tears fearing You before the tears turn to blood and the molars turn to embers."**³⁷⁹ He took retribution upon himself³⁸⁰, and he passed away while his armor was mortgaged for barley that he had borrowed for food.^{381 382} He left no inheritance, and he said: **"We, the community of prophets, do not leave inheritance; what we leave is charity."**³⁸³

Al-Nubuwwah" (1/358), and Al-Maqdisi in "Al-Ahadith Al-Mukhtarah" (219), from the narration of Ibn Abbas from Abu Bakr Al-Siddiq, may Allah be pleased with them. Al-Tirmidhi said: "This is a Hasan Gharib hadith; we do not know it except from the narration of Ibn Abbas in this manner," and it was authenticated by Al-Albani in "Silsilat Al-Ahadith Al-Sahihah" (955). It has supporting narrations from Sahl ibn Sa'd Al-Sa'idi, Abdullah ibn Mas'ud, Uqbah ibn Amir, Ibn Abas Al-Furzi, Wahb ibn Abdullah Al-Suwa'i, and Anas ibn Malik. See "Nazm Al-Mutanathir min Al-Hadith Al-Mutawatir" (p. 186).

³⁷⁹ This is a weak hadith. Reported by Ibn Al-Mubarak in "Al-Zuhd wa Al-Raqa'iq" (480), Ahmad ibn Hanbal in "Al-Zuhd" (47), Khaythamah (191/1), Ibn Abi Al-Dunya in "Al-Riqqa wal-Bukaa'" (43) and "Sifat Al-Nar" (220), Al-Tabarani in "Al-Du'a" (1457), Abu Nu'aym in "Hilyat Al-Awliya" (2/196), and Ibn Asakir in "Tarikh Dimashq" (11/120), from the narration of Ibn Umar, may Allah be pleased with them, with a similar wording. Al-Iraqi said: "Its chain is Hasan" in "Al-Mughni 'an Haml Al-Asfar" (p. 1512). Al-Albani graded it weak in "Da'if Al-Jami'" (1173) and "Silsilat Al-Ahadith Al-Da'ifah" (2905).

³⁸⁰ This is a Sahih hadith through other chains. Reported by Abu Dawood in "Sunan" (5224), Al-Tabarani in "Al-Kabir" (1/205, no. 556; 1/206, no. 557), Al-Bayhaqi in "Sunan Al-Kubra" (13718, 16120), Al-Hakim in "Mustadrak" (5298), and Al-Maqdisi in "Al-Ahadith Al-Mukhtarah" (1471), from the narration of Usayd ibn Hudhayr, may Allah be pleased with him. Al-Hakim said: "Its chain is Sahih according to the criteria of Al-Bukhari and Muslim." Al-Albani graded it Sahih in "Mishkat Al-Masabih" (4685). Also reported by Al-Nasa'i in "Al-Mujtaba" (1/4787; 2/4788), Abu Dawood in "Sunan" (4536), Ahmad in his "Musnad" (11399), Al-Nasa'i in "Al-Kubra" (6949, 6950), Ibn Hibban in his "Sahih" (6434), and Al-Bayhaqi in "Sunan Al-Kubra" (16089, 16117), from the narration of Abu Sa'id. Similar narrations are found from Salim ibn Abi Umayyah, Suwad ibn Amr, Habib ibn Maslama, and Abdullah ibn Jubayr.

³⁸¹ "Dala'il Al-Nubuwwah" by Qiwwam Al-Sunnah.

³⁸² Agreed upon (Muttafaq 'alayh). Reported by Al-Bukhari in his "Sahih" (2068, 2096, 2200, 2251, 2252, 2386, 2509, 2513, 2916, 4467) and Muslim in his "Sahih" (1603) from the narration of Aisha, may Allah be pleased with her. Also reported by Al-Bukhari (2069, 2508) from the narration of Anas. Similar narrations are found from Ibn Abbas reported by Ibn Saad (1/488), Ahmad (1/361), Ja'far ibn Muhammad from his father reported by Ibn Saad (1/488), Al-Bayhaqi (6/37), Asma' bint Yazid reported by Ahmad (6/453), Ibn Majah (2463), Marwan ibn Al-Hakam and Al-Miswar ibn Makhramah reported by Ibn Ishaq. See "Al-Bidayah wa Al-Nihayah" (4/166).

³⁸³ This is a Sahih hadith. Reported by Al-Nasa'i in "Al-Sunan Al-Kubra" (6309), and through his chain by Ibn Hajar in "Muwafaqat Al-Khabar Al-Khabar" (1/481-482), from the narration of Umar, may Allah be pleased with him. Ibn Hajar said: "Its chain is according to the criteria of Muslim" in "Talkhis" (3/100). Also reported by Ahmad (2/462) and Ibn Abdul Barr in "Al-Tamhid" (8/175), and Al-Humaydi in his "Musnad" as mentioned in "Fath" (12/10) from the narration of Abu Huraira, and its chain is according to the criteria of Al-Bukhari and Muslim. Reported by Ibn Abdul Barr in "Al-Tamhid" (8/175), and Haitham ibn Kulaib in his "Musnad" as mentioned in "Fath" (12/10), Abu Al-Qasim Al-Baghawi, and Abu Bakr in "Al-Ghilanat" as mentioned in "Musnad Abi Bakr Al-Suyuti" (p. 99) from the narration of Abu Bakr. Ibn Kathir attributed it to Al-Tirmidhi outside of his "Jami'" and said: "Its chain is according to the criteria of Muslim." "Tuhfat Al-Talib" (p. 250). Similar narrations are reported from Umar, Aisha, Abu Bakr, and Hudhayfah. The hadith is authentic and Mutawatir in wording: "We, the community of prophets, do not leave inheritance; what we leave is charity." Ibn Hajar said in his "Amali": "It is an authentic and Mutawatir hadith." Reported by Al-Bukhari (3093, 3712, 4036, 4241, 6726) and Muslim (1759) from the narration of Aisha from Abu Bakr. Also reported by Muslim (1757) from the narration of Umar from Abu Bakr, and it has many other chains from Abu Bakr. See "Ilal Al-Daraqutni" (1/168-169, 218-200). Also reported by Al-Bukhari (3094, 1033, 5358, 6728, 7305) and Muslim (1757) from the narration of Umar. Reported by Al-Bukhari (4034, 6727, 6730) and Muslim (1758) from the narration of Aisha. Reported by Al-Bukhari (2776, 3096, 6729) and Muslim (1760) from the narration of Abu Huraira. Similar narrations are found from Uthman, Zubair, Saad ibn Abi Waqqas, Talha, Abdul Rahman ibn A'awf, Ali, and Abbas reported by Al-Bukhari (3094, 4033, 5358, 6728, 7305) and Muslim (1757). See "Qatf Al-Azhar Al-

And Allah praised him for his excellent character, saying: "And indeed, you are of a great moral character" [Quran, Al-Qalam: 4]. So, if any of you find these attributes implausible or doubt some of these reports, here is his chamber where he lived with his family, and it contains his grave. Here is his cloak, which the caliphs wear on festivals, his cup from which he drank, his sandals, and his writings for his people on leather parchments. Moreover, he is the most noble among them in lineage, the most honorable in ancestry, and the noblest in forefathers. Through his grandfather Qusay, Allah gathered Quraysh and settled them.

The poet said:

**Your ancestor Qusay was called "the Gatherer,"
for through him, Allah gathered the tribes of Fihir.³⁸⁴**

He was the most eloquent of people with few words and the bravest in the face of adversity. The people fled from him on the day of Hunayn, though they were twelve thousand, leaving only five people, one of whom was his uncle Abbas, who was holding the bridle of his mule and calling out to the people of the tree: "O companions of the tree! O companions of Surah Al-Baqarah! Come to me, for I am the Messenger of Allah".³⁸⁵

Abbas said:

**We supported the Messenger of Allah in battle as seven,
and those who fled from him left in disarray.**

Mutanathira" (273-274), "Nadhm Al-Mutawatir" (272), "Tuhfat Al-Talib" (p. 250-252), and "Al-Ibtihaj bi Takhrij Ahadith Al-Minhaj" (85-86).

³⁸⁴ Attributed to Hudhafa ibn Ghanim Al-Adawi in "Al-Tabaqat" by Ibn Saad (1/71), "Al-Munammaq" (p. 84), "Tarikh Al-Tabari" (2/256), "Al-Iqd Al-Farid" (3/235). Also attributed to Al-Mutarraf Al-Khuza'i in "Zahr Al-Adab" (1/235), and to Al-Fadl ibn Al-Abbas ibn Utba in "Jamhara Al-Lugha" (p. 731), "Khizanat Al-Adab" (1/203), and "Al-Rasa'il Al-Siyasiyya" by Al-Jahiz (p. 411). Also, it appears without attribution in "Al-Ma'arif" by Ibn Qutaybah (1/117), "Hada'iq Al-Anwar wa Mataali' Al-Asrar fi Sirat Al-Nabi Al-Mukhtar" (p. 94), and "Al-Sirah Al-Nabawiyyah" by Ibn Hisham (1/126), "Al-Ishtiqaq" (p. 155), "Lisan Al-Arab" (8/60), "Sabil Al-Huda wa Al-Rashad" (1/275).

³⁸⁵ This is an error from the author the call of Al-Abbas was actually: "Where are the people of Samura?" Reported by Muslim in his "Sahih" (1775), Ahmad in his "Musnad" (1800, 1801), Abdul Razzaq in his "Musannaf" (9741), Al-Humaydi in his "Musnad" (464), Al-Bazzar in his "Musnad" (1301), Al-Nasa'i in "Al-Kubra" (8593, 8599), Abu Ya'la in his "Musnad" (6708), Al-Tahawi in "Sharh Ma'ani Al-Athar" (5326, 5327), Al-Tahawi in "Sharh Mushkil Al-Athar" (4346), Ibn Hibban in his "Sahih" (7049), and Al-Hakim in "Al-Mustadrak" (5147, 5459), from the narration of Al-Abbas, the uncle of the Prophet, and the wording is from Al-Humaydi.

**The eighth among us met his death with his sword,
for what afflicted him in the cause of Allah did not cause him to waver.**³⁸⁶

The defeat of the people that day was due to a statement from some of them, saying: "We will not be defeated today because of our numbers".³⁸⁷ Thus, they were punished for this, and Allah revealed: "On the day of Hunayn, when you rejoiced at your great number, but it availed you nothing and the earth, vast as it is, was constrained for you; then you turned back in retreat. Then Allah sent down His tranquility upon His Messenger and upon the believers" [Quran, At-Tawbah: 25-26].³⁸⁸

These were his companions, the best of people and the guiding lights for humanity. Among them was Abu Bakr (may Allah be pleased with him), whose main garment was fastened with two pins, and he was the caliph after him, thus he was called "the one with the two pins".³⁸⁹

And Umar used to wear a patched woolen robe when he was the Commander of the Faithful, and he would walk through the markets with a stick on his shoulder to discipline people. And he would pass by al-Nawa (a large quantity of date pits) and al-Nukth (threads made of wool, hair, or fur that had been

³⁸⁶ The poem is found in "Al-Umda fi Mahasin Al-Shi'r wa Adabihi" by Ibn Rashiq (1/36), "Uyoon Al-Athar" (2/362), "Wasilat Al-Islam bi Al-Nabi Alayhi Al-Salat wa Al-Salam" by Ibn Qunfudh (p. 111), "Fath Al-Bari" by Ibn Hajar (7/625), and "Taj Al-Aroos" (22/14).

³⁸⁷ Its chain is Hasan. Reported by Al-Bazzar in his "Musnad" (1998), from the narration of Anas ibn Malik. Al-Haythami said: "In its chain is Ali ibn Aasim ibn Suhayb, who is weak due to his many mistakes, but the rest of its narrators are trustworthy." "Majma' Al-Zawa'id" (6/178). Ibn Hajar and Al-Ayni said: "Its chain is Hasan," "Fath Al-Bari" (7/637), "Umdat Al-Qari" (17/301). Also reported by Al-Tabari in his "Tafsir" (16576) from Al-Suddi as Mursal. See "Al-Sirah Al-Nabawiyah" by Ibn Hisham (2/444), and "Uyoon Al-Akhbar" (1/190).

³⁸⁸ "Lubab al-Nuqul fi Asbab al-Nuzul" by Al-Suyuti (p. 115).

³⁸⁹ Mentioned by Al-Mawardi in "A'lam al-Nubuwwah" (p. 220) without a chain of narration. Reported by Al-Nasa'i in "Ashrat al-Nisa" (p. 162), Ibn Hibban in "Al-Majruhin" (2/185), Ibn Shahin in "Sharh Madhahib Ahl al-Sunnah" (p. 124), Abu Nu'aym in "Hilyat al-Awliya" (7/115) and "Fadail al-Khulafa al-Rashidin" (p. 63), Al-Khatib in "Tarikh Baghdad" (2/465), "Muwadhih Awham al-Jam' wa al-Tafriq" (p. 445), "Talkhis al-Mutashabih fi al-Rasm" (1/464), Al-Wahidi in "Asbab al-Nuzul" (p. 394) and "Al-Wasit" (4/246), Ibn Asakir in "Tarikh Dimashq" (30/71, 72), Al-Baghawi in "Tafsir" (8/34), Qiwam al-Sunnah in "Al-Hujjah fi Bayan al-Mahajjah" (p. 307), Ibn al-Jawzi in "Al-Muntazam" (1/432), from Abdullah ibn Umar (may Allah be pleased with him) who said: "I was with the Prophet (peace be upon him) and Abu Bakr al-Siddiq was with him, wearing a cloak which he had fastened at his chest with a pin." In its chain is Alaa ibn Umar Al-Kufi, who is abandoned. The hadith is rejected. Ibn Hibban said: "A shaykh who narrates wonders from Abu Ishaq al-Fazari, it is not permissible to use him as proof." Al-Dhahabi said: "A liar," in "Mizan al-I'tidal" (3/103). Ibn Taymiyyah said: "Abu Bakr did not fasten a cloak with a pin, nor did the angels fasten a cloak; this is a lie." "Majmu' al-Fatawa" (11/106). Ibn Kathir said: "This hadith has a weak chain of narration," in "Tafsir" (4/308).

unraveled and twisted again). He would pick them up and toss them into people's houses so they could benefit from them.³⁹⁰

And Uthman ibn Affan (may Allah be pleased with him) used to recite the entire Quran in one rakah (unit of prayer).³⁹¹

Ali ibn Abi Talib (may Allah be pleased with him) once bought a shirt for three dirhams while he was the caliph, and he cut its sleeves from the wrists, saying: "Praise be to Allah, this is from His provision".³⁹²

Sa'd ibn Abi Waqqas, whom the Prophet (peace be upon him) prayed for that his supplications be answered and his arrows be guided³⁹³, was appointed to lead the people at the Battle of al-Qadisiyyah. He was injured and could not participate in the day of the conquest. A man from Bajila said:

**Have you not seen that Allah made His religion prevail,
and Sa'd was at the gate of al-Qadisiyyah, holding firm?**

³⁹⁰ Reported by Al-Dinawari in "Al-Mujalasa wa Jawahir al-Ilm" (2/83), Ibn Asakir in "Tarikh Dimashq" (44/302), from Qatadah as Mursal from Umar. Qatadah did not hear from Umar.

³⁹¹ An authentic narration. Reported by Ibn al-Mubarak in "Al-Zuhd wa al-Raqa'iq" (1276), and Abu Ubayd in "Fadail al-Quran" (236), and Ibn Abi Shaybah in his "Musannaf" (3720, 8678), Al-Tahawi in "Sharh Ma'ani Al-Athar" (1750), Al-Daraqutni in his "Sunan" (1673), and Al-Bayhaqi in "Sunan Al-Kubra" (4859, 4860), from Abdul Rahman Al-Taymi from Uthman ibn Affan (may Allah be pleased with him) with a similar but longer narration. Ibn Kathir said: "Its chain is authentic," in "Tafsir" (1/83) and "Fadail Al-Quran" (p. 257). Ibn Hajar said: "This is a sound mawqoof (stopped) narration from both aspects," in "Nata'ij Al-Afkar" (3/161). Mubarakfuri said: "Its chain is Hasan," in "Tuhfat Al-Ahwadhi" (1/340). Another chain from Uthman was reported by Ibn Abi Shaybah in his "Musannaf" (3710, 6884, 8680), and Abdul Razzaq in his "Musannaf" (5952), and Ibn Kathir graded it as Hasan.

³⁹² This is a weak report. Reported by Al-Dinawari in "Al-Mujalasa" (268), and Ibn Asakir in "Tarikh Dimashq" (42/483) through Ibn Abbas from Ali with a similar narration. Its chain is weak due to the presence of Yazid ibn Abi Ziyad, who is weak, and Maqsum, who also has weakness. Another version is reported from Abu Matar from Ali (may Allah be pleased with him), mentioned by Ibn Qutaybah in "Gharib al-Hadith" (2/88), Ahmad in his "Musnad" (1372), Abdullah ibn Ahmad in his additions to "Musnad Ahmad" (1370), Abd ibn Humayd in "Al-Muntakhab min Musnadihi" (96), Abu Ya'la in his "Musnad" (295, 327), Al-Tabarani in "Al-Du'a" (395), and Al-Bayhaqi in "Sunan al-Kubra" (20351). Al-Haythami said: "In its chain is Mukhtar ibn Nafi', who is weak" in "Majma' al-Zawa'id" (5/118). Al-Albani classified it as weak in "Silsilat al-Ahadith al-Da'ifah" (6263).

³⁹³ This is an authentic hadith. Reported by Al-Tirmidhi in "Jami'" (3751), Al-Bazzar in his "Musnad" (1213, 1218), Ibn Hibban in his "Sahih" (6990), Al-Tabarani in "Al-Kabir" (1/143, 318, 315), Al-Hakim in "Mustadrak" (1337, 6177, 6173), and Al-Maqdisi in "Al-Ahadith al-Mukhtarah" (1007, 1039) from Sa'd ibn Abi Waqqas (may Allah be pleased with him). Al-Hakim said: "This hadith is authentic according to the criteria of Muslim, but they did not include it." The origin of this hadith is agreed upon (Muttafaq 'alayh), reported by Al-Bukhari in his "Sahih" (3725, 4055, 4056, 4057) and Muslim in his "Sahih" (2412). See: "Al-Ilal" by Al-Daraqutni (640).

**And while many women were widowed,
the women of Sa'd were not among them.**

So Sa'd said: "O Allah, protect me from his hand and his tongue." He was struck, and his tongue was paralyzed, and his hand withered.³⁹⁴ And Ibn Abbas: there were two lines on his cheeks from the traces of tears.³⁹⁵

And this is among his companions, and the followers after them are too well-known to need enumeration and too numerous to encompass.

And this is his true call to the word of righteousness, which is: There is no deity but Allah, who is alone, the One, the Eternal Refuge, who neither begets nor is born, nor is there to Him any equivalent.

Faith in His angels, His books, His messengers, His promise, and His warning, as well as loyalty to His allies and enmity towards His enemies.³⁹⁶ This is His law, the easiest, most pleasant, purest, and most

³⁹⁴ Weak. Mentioned by Ibn Qutaybah in "Al-Ma'arif" (p. 242), Ibn Abd Rabbih in "Al-Iqd Al-Farid" (1/43), Ibn Kathir in "Al-Bidayah wa Al-Nihayah" (8/83), Al-Safadi in "Al-Wafi bil-Wafayat" (15/92), and "Nukath Al-Himyan fi Nukath Al-Umyan" (p. 135) without a chain. Reported by Al-Dinawari in "Al-Mujalasa" (2/218) and "Al-Mujalasa wa Jawahir Al-Ilm" (2/218), and through his chain by Ibn Asakir in "Tarikh Dimashq" (20/344) from Sufyan ibn Uyaynah, from Ismail ibn Abi Khalid, from Qays ibn Abi Hazm, as Mursal.

³⁹⁵ Hasan (good) through other chains. Mentioned by Ibn Qutaybah in "Uyoon Al-Akhbar" (2/319), Mu'tamir ibn Sulayman from a man who said: "There were two lines on the cheeks of Ibn Abbas from the traces of tears." Al-Dinawari connected it in "Al-Mujalasa" (3/107), its narrators are trustworthy except for the unknown narrator from Ibn Abbas. Mu'tamir ibn Sulayman narrated it from Shu'bah, from Abu Ziyad, from Abu Raja' who said: "This area on the face of Ibn Abbas was a channel for tears, like a sandal strap drenched in tears." Reported by Abdul Razzaq in "Musannaf" (35522), Ibn Abi Shaybah in "Musannaf" (36671), Ahmad in "Fadail Al-Sahaba" (1843), Abdullah ibn Ahmad in "Zawa'id Al-Zuhd" (784), Al-Fakihi in "Akhbar Makkah" (1584), Ibn Abi Dunya in "Al-Riqqa wal-Buka" (213), Ibn Abi Asim in "Al-Ahad wal-Mathani" (364), Al-Dulabi in "Al-Kuna wal-Asma" (1008), Abu Nu'aym in "Ma'rifat Al-Sahaba" (4272) and "Hilyat Al-Awliya" (1/329). Its chain is Hasan, its narrators are trustworthy.

³⁹⁶ "Dala'il al-Nubuwwah" by Isma'il al-Asbahani (folios 109b-110b), (pp. 1239-1257 - Al-Rashid), (pp. 137-139 - Al-Haddad), (pp. 138-139 - Al-Shamila). Ibn Qutaybah said: "This is His law, the easiest and most pleasant of laws. He made permissible the good things and prohibited the impure ones, commanded kindness to parents, maintaining family ties, charity, forgiveness, enjoining good, pardoning the ignorant, avoiding gossip, lying, slander, immorality, drinking alcohol, and gambling. He urged every good deed and discouraged every evil one. He clarified for people what they should take and leave in their obligations, judgments, charity, divorce, freedom of slaves, pilgrimage, transactions, and all other matters of their religion. He made them self-sufficient compared to all other nations and followers of other scriptures. Their opponents need what they have; Christians use many of their inheritance laws and apply their rules in buying and selling transactions. Likewise, Jews derive rulings from Muslim scholars. No nation has a chain of narration like theirs, with one reliable person narrating from another until it reaches the Prophet, peace be upon him, and his companions. This chain explains the authentic and weak, the connected and disconnected, the clear and ambiguous. In what we have recounted is sufficient for those who understand, a lesson for those who reflect, and a cure for those who doubt. Nothing prevents one with hearing ears, an understanding

pristine of laws. He made permissible the good things and prohibited the impure ones, commanded kindness to parents, maintaining family ties, satisfaction and forgiveness, enjoining good, pardoning the ignorant, avoiding gossip, lying, slander, immorality, indecency, drinking alcohol, and gambling. He urged every good deed and discouraged every evil one. He clarified for people what they should take and leave in their obligations, judgments, charity, divorce, freedom of slaves, pilgrimage, transactions, and all other matters of their religion. He made them self-sufficient compared to all other nations and followers of other scriptures. Their opponents need what they have, just as Christians use many of their inheritance laws and apply their rules in buying and selling transactions. Likewise, the Jews may derive certain rulings from the fundamentals of their Torah³⁹⁷ that they do not understand; thus, they resort to the judgment of Muslims. No nation has a chain of narration like theirs; man from man, and reliable person from reliable person, until it reaches the Messenger of Allah and his companions, peace be upon him, which clarifies the authentic from the weak, the connected from the disconnected, and the disguised from the clear.

Let the one who contemplates reflect on what we say with consideration and thought, and approach it with fairness and advice, cutting off familiarity and habit. Let him combine the call of the Messenger of Allah and his law, and discard what the deviants have built upon.

How can the heart of a Christian be content after that...?³⁹⁸

[And in some of what we have narrated, there is sufficient guidance for those who reason, a message for those who take heed, and a cure for those who doubt. What prevents one who has ears to hear, a heart to understand, and eyes to see from returning to Allah and turning to the truth before it is too late, with the surprise of death? There is no substitute for religion, no escape from Allah, and after death, there is no appeasement, and there is no abode except Paradise or Hell.]³⁹⁹

heart, and seeing eyes from returning to Allah and turning to the truth before death surprises them, for there is no substitute for religion, no escape from Allah, and after death, there is no appeasement and only Paradise or Hell." Al-Mizzi quoted Ibn Qutaybah in the introduction to his book "Tahdhib al-Kamal fi Asma' al-Rijal" (1/165), stating: "No nation has a chain of narration like theirs, with one reliable person narrating from another until it reaches the Prophet, peace be upon him, and his companions, explaining the authentic and weak, the connected and disconnected, the ambiguous and clear."

³⁹⁷ The phrase is unclear in the original annotation.

³⁹⁸ The manuscript ends here with a slight deficiency, which I suspect is the last page, as most of the material of the book is present.

³⁹⁹ This addition was cited by Qiwaam Al-Sunnah in "Dala'il al-Nubuwwah" (folios 109b-110b), (pp. 1239-1257 - Al-Rashid), (pp. 137-139 - Al-Haddad), (pp. 138-139 - Al-Shamila), and I believe it represents the end of the book.